The Womens Missionary Magazine

of the United Presbyterian Church

VOLUME 29 MAY, 1916. NUMBER 10.

"THE KING'S HIGHWAY."

CHAPTER 6.

The Hidden Leaven--Japan's Response to the Gospel.

BY MRS. J. P. WHITE, ALBIA, IOWA.

"THERE is only one Japan." The rebirth of this nation is remarkable. Fifty years ago Japan was satisfied with old systems and wanted nothing from other countries. Today Japan wants the newest and best of everything, whether it be a gunboat or a university.

The Japanese people have come into prominence so suddenly and have developed so amazingly that we have become accustomed to think of them as not only a civilized nation but also as a Christianized nation. If we have been thinking that Japan is almost evangelized we are greatly mistaken. No nation in the non-Christian world needs the gospel more than Japan and no mission field is more strategically important.

JAPAN'S SPIRITUAL NEED.

"Outwardly in Japanese human nature," says Dr. Griffis, "all is charm, beauty, gentleness, politeness. Inwardly are foulness and corruption with plenty of sin both original and imported. * * * Behind its two thousand years of growth is the atmosphere of paganism, superstition, low ideals of family life, of personal purity and chastity, with next to nothing of a sense of sin. There is no fifty-first psalm or anything like it in all the range of national literature. * * * Behind customs, manners, politeness as spotlessly fair as a whited sepulchre, stand the hoary institutions of polygamy, concubinage, legalized prostitution, brutality based on the sword and that long reign of Confucianism which conceives of woman with infinite contempt—and it was Confucianism that for centuries molded Japanese morals."

It is almost unbelievable that these bright clever Japanese should have such low ideals of womanhood. "The atrocious byword, 'A father with many daughters need not fear old age,' tells its own story." Daughters have been rented out by their own parents for immoral purposes or even sold into a life of misery, shame, disease and premature old age.

The Christian teaching of fifty years has made a marvelous change in public sentiment. A law has been passed forbidding the incarceration of females

*See first page of frontispiece for explanation.

against their will in those moral pest-houses, the *yoshiwara.* In one year over ten thousand girls and women were set free.

Among the students of Japan there is a condition which is attracting the attention of Japanese as well as Western people. As these young men have become educated they have recognized the weaknesses of the old religious systems, but not having the opportunity of learning of Christianity they have declared themselves agnostics. Mr. Kurihara, the secretary of student work in the Y. M. C. A. in Kyoto, says that "the students of Japan are famishing for spiritual culture." That this is true is evidenced by the response of the students of Kyoto in special meetings in 1913. There were five hundred who avowed themselves as interested in the claims of Christianity.

Perhaps one of the most encouraging features of the work in Japan is that leading men are recognizing the grave problems before them. Today, according to President Ibuka of the Christian University of Tokio, "Among the thoughtful Japanese there is a growing conviction that the old ethical ideals and sanctions have lost their authority. * * * The people are turning their eyes and thoughts to Christianity as the only source of power adequate to the great task of a moral renewal of the people."

Just a few years ago Japan seemed to feel self-sufficient but her attitude has changed and she is willing and eager to learn morals from the Christian religion. Because this is true this is the day of opportunity. "This time when the nation is conscious of its need is the hour when the Christian church should re-inforce every agency for presenting Christ to the people."

The missionary workers are recognizing several definite needs. One is the occupying of rural districts. A survey of the field reveals the fact that fifty-

AINU CHRISTIANS—ABORIGINES OF JAPAN.

seven per cent. of the missionaries work in eight of the largest cities leaving forty-three per cent. for the small cities and rural districts.

EVANGELISM IN JAPAN.

No form of service is worth while unless it has Christ for its cornerstone. In every form of missionary work the idea and aim are to bring men and women to see Jesus. Therefore every service in the mission field must contribute to this aim. The business of the missionary is to make disciples. How well he has succeeded in Japan is evidenced by the fine men and women who have forsaken all to follow Christ. There might be written a long honor roll beginning with Neesima and ending with Ishii, of those in Japan, "who through faith subdued kingdoms, wrought righteousness, obtained promises."

EVANGELISM IN JAPAN.
Hawrika Girls' School, Kanogawa, Japan.
Here is shown an interesting group of young students receiving their first diploma. They leave the kindergarten for the primary work.

While the common people make up the bulk of the church, the gospel has won many of the educated and higher classes up to "those of Caesar's household." In the House of Representatives there are generally from twelve to twenty Christians.

The Japanese Church, which numbers more than 80,000 is looking forward in faith to the Christianizing of their country. There was formed in 1913 the Japanese Continuation Committee. All Protestant Missions working in Japan are represented on this Committee. It has several duties but its specific function is, "To consider such matters as effect the welfare of the whole Christian body in Japan." During the days in which the formation of this committee was under consideration, Rev. T. Miyagawa of Osaka seemed to have a rare vision of the future of the work in Japan. It was nothing less than a nation-wide campaign for soul winning.

Those who began to plan for this decided that time would be required, hence a Three Year's Campaign was arranged. They believed also that they must plan and pray and work for definite results. The object of the campaign, of course, is to bring men to give their lives to Christ and His service. At this time in Japan there are thousands who are familiar with gospel truth. They know the Bible facts very well and they only require to be pressed to a decision. The whole movement fires the imagination and chal-

lenges our faith. Here are 80,000 Christians planning definitely to reach every part of Japan, to touch the whole field and to attempt to win Japan's 50,000,000 to loyalty to Jesus Christ.

More than one-third of this campaign is finished. The reports that come from the meetings held indicate that the Holy Spirit is leading His church in this work. This unique movement specially calls for the prayers of God's people.

Mission schools are powerful evangelizing agencies. A group of representative Christians not long ago were talking over their conversion and two-thirds of them had been converted in Christian schools. We have but to scan the pages of our text-book to see the large numbers in the Mission schools who are being received as members of the church. Not only are these schools being used to win boys and girls to Christ, but also to train them for Christian service. Think of one school furnishing fifty-four girls who conduct nineteen Sabbath Schools in the city of Nagasaki. "The Miyagi Girls' School in Sendai has the remarkable record of twenty Sabbath Schools carried on by its students with twelve hundred children enrolled."

Another form of evangelism is through the printed page. The Christians of Japan have had among them many notable writers and editors who have done much to spread the knowledge of Christ. Prof. Yamada has written a *Life of Christ*. Another *Life of Christ in Common Speech,* written by Col. Yamamuro of the Salvation Army is attracting the attention of all classes of people. Col. Yamamuro prepared *The Gospel for the Common People* which has proved to be a good seller, having gone through sixty-one editions.

Some of the gifted ministers are publishing volumes of sermons which in printed form reach an increasing number of people. Tender little messages for people in sorrow and suffering, like Uchimura's "Consolation" and Tokunaga's "Christian Affliction" point troubled ones to the only source of comfort.

Translations of such books as Murray's "With Christ in the School of Prayer" and Gordon's "Quiet Talks on Power" are being added every year to the literature of the Christian Church in Japan.

The secular newspapers of Japan are being used to spread the knowledge of Christ throughout the country. Last year three of the leading secular papers published *"The Life of Christ"* as a serial.

The missionaries use the newspapers as a means of seed sowing. Rev. Albertus Peiter tried a plan that seems to possess wonderful possibilities. He bought up space in the papers and printed Scripture texts and brief articles on religious themes. He offered to send free, Gospels and tracts, to any who would apply. He had a thousand inquiries in response to his offer.

The Young Men's Christian Association and Young Women's Christian Association are doing a large work in their own particular field of service.

These associations work especially among students. And their aim is "To lead students to accept the Christian faith in God the Father, Son and Holy Spirit, according to the Scriptures, and to live as true disciples of Jesus."

Mr. Kurihara has been set apart to travel over the whole Empire to work for the 250,000 High School boys and 50.000 college men.

It is interesting to note that these associations are touching our land also. Different men have been appointed to

visit the Japanese students in our American colleges. They have found these young men in great need of personal spiritual counsel.

The Young Women's Christian Association gives special care to the young women who come to America either as students or in other capacities. Two associations, one in San Francisco and one in Los Angeles, have been organized for Japanese girls.

There are fifty-nine Japanese churches and missions in the United States. Recently in Los Angeles the Japanese churches joined in a revival led by Rev. S. Kimura, who has been called the "Moody of Japan." As a result of these meetings a large number of young men pledged themselves to preach the gospel. The cost of the meetings was met by the Japanese themselves.

SOCIAL BETTERMENT THROUGH THE GOSPEL.

The gospel is touching Japan at every point of need. In addition to all the social problems of old Japan there are added industrial problems in the new Japan. Christian workers are proving that the gospel of Jesus Christ is the only means of solving these problems. It is interesting to note the diversified activities of missionaries and native Christians in the field known as "social service."

Miss Claggett, an American missionary, was sent by the Government of Japan, recently, to the famine region to carry on the government work of famine relief, thus preventing the farmers in the famine district from selling their daughters into servitude.

The work done for the factory employees particularly in Tokio is of very special importance. "Japan's entrance into the world's industrial and commercial arena, with the resulting flow of population citywards and the breaking up of economic and social conditions in both country and city, has precipitated certain grave problems upon her which

"THE BAND" AT "THE LADY OF THE DECORATION."
Kindergarten at Heroshina, Japan.
Photo by Missionary Educational Movement.

are already reaching an acute stage and with which she is poorly prepared to cope. The Christian movement with its close touch with the most modern and effective methods of social service in the West, coupled with its matchless ideals of self-sacrifice and duty, has a contribution at this point to make to national life, second to no other line of service," so writes Mr. J. Merle Davis in "The Christian Movement in Japan." Again he says, referring to the factory workers: "Relatively speaking, there is no class of Japanese society more open to the Glad Tidings of Jesus than this group of toilers which has broken with the old and has not yet found its place in the new order of Japanese life."

The Salvation Army has three Homes for these men and is helping the unemployed also, giving them shelter and a chance to find work. While some of the work done for factory employees is simply for moral and social uplift, the Salvation Army Homes are constantly keeping in mind the evangelistic aim. Religious meetings and Bible classes are conducted regularly and the men are "given a glimpse of a new life, of a larger hope, and are introduced to Christ as the great 'Captain'."

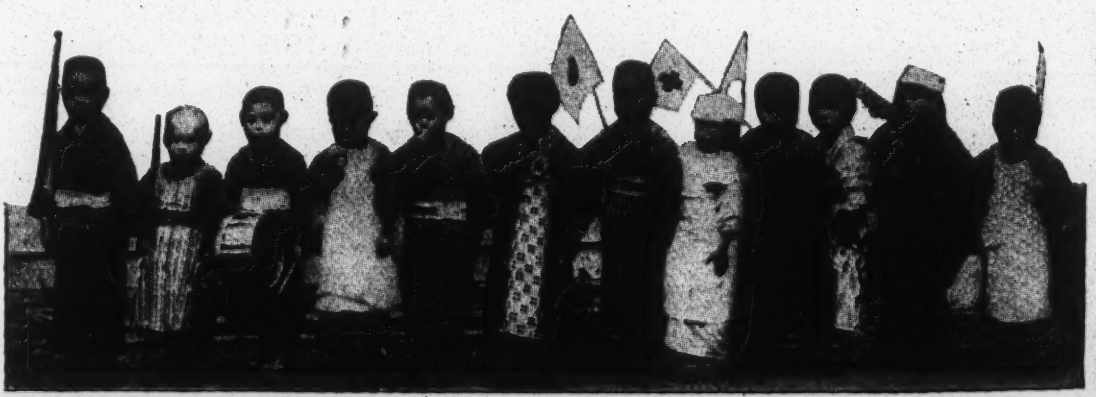
The Young Men's Christian Association has an Employment and Personal Counsel Department and seeks to help men in the places where they work and live.

Along this same line is the Matsuyama Working Girls' Home—a place where the overworked girls may have a comfortable, clean home, where they can enjoy the garden and flowers and fresh air and clean beds and where they can be protected from the awful evils of the great city.

In Tokio missionaries are allowed to hold religious services within the factories and to conduct night schools for the girls.

No Christian work, carried on by a Japanese, is more widely known than the Okayama Orphanage. For many years "Father Ishii" gathered in and cared for large numbers of orphans. In his death last year Japan lost one of her greatest citizens. Multitudes of Japanese, non-Christians as well as Christians, have been helped to higher and holier living because of the beautiful service of Mr. Ishii for Christ and His little ones.

The Social Settlement of Mr. Kagawa is worthy of notice. When he finished his theological education he chose one of the vilest slum regions in Japan for his field of service. There was little to encourage him, but he took as his motto, "To preach the Glad Tidings to the poor" and he was up and at it at five o'clock every morning. This was the only time he could have a quiet service.



LITTLE JAPAN "ON DRESS PARADE."

In the afternoon bands of believers go out singing and testifying and in the evening the men come to his rooms. He has baptized fifty men and women in three years.

These are but a few of the forms of social service. There are Rescue Homes, Crittendon Homes, anti-tuberculosis work, prison reforms, leper colonies, peace societies, hostels for students, all of which are interpreting Christ to the Japanese.

It is good to know that the hearts of Japanese men and women have been stirred and that many are giving large gifts for philanthropic and charitable work. Mr. M. Ohara who became a Christian through the influence of Mr. Ishii, and who has been elected as the legal head of the Okayama Orphanage, is one of the wealthiest and most philanthropic men in Okayama. Last year he opened an Agricultural School of high grade for poor boys. He contributed two hundred and fifty acres of land as an endowment for the institution. He sent a young man to Europe at his own expense and gave him an education which would fit him to be superintendent of his model farm. Mr. Ohara is a great mill owner and landlord and he is putting into practice the "most up-to-date methods for the welfare of his employees."

If "imitation is the sincerest flattery" then Christian workers have many evidences that their work is admired. Christian methods are being extensively used in the propagation of Buddhism. While in most cases there is no evidence of a longing after God, the fact that the Japanese people want the by-products of Christianity, is an admission of the weakness of their religions and an admission of the superiority of Christianity.

Buddhists now have their orphanages, and asylums, homes for ex-convicts, and other charitable institutions. They hold regular preaching services and Sabbath Schools and Buddhist Endeavor Societies and Young Men's Buddhist Associations and Young Women's Buddhist Associations. They have established religious schools and even theological (?) seminaries. Out of the mass of their sacred writings they have made a Buddhist Bible. So far have they carried the imitation that they use the same type and style of binding used in printing our Bibles and they even have marginal notes and references. May these new methods be the means of leading these Buddhists to search for the truth as it is in Christ.

It is a cause for profound regret that there is so much unfriendly discussion about our relationship to Japan. In this land of untrammeled freedom any paper can print anything its editor chooses. Many men who are prejudiced against the Japanese have become hysterical in their warning against the "Yellow Peril." These utterances find their way to Japan and the Japanese press in turn sounds out warning against the United States.

That the California Land Question has made a very sore spot no one can deny. When we remember how our country went to Japan and asked for friendship, and how that friendship was pledged in beautiful and high-sounding language we cannot be surprised that the Japanese have wanted to have the right to do the same things that the Italians and other immigrants are freely permitted to do. While we have been discussing the "Yellow Peril" on this side of the water the Japanese have been discussing another kind. At a meeting in Osaka in 1913, A. H. Dharmapala was

delivering an address on "Japan's Duty to the World." Among other things he said, "Islam destroyed India, Christian England demoralized China. * * * Only Japan escaped these destructive icebergs. * * * It is the White Peril that the Asiatic races have to fight against. * * * The White Peril is a reality, the Yellow Peril is only a phantom. * * * How are we to subdue the arrogance of the white races? * * * Japan by her superior morality subdued the most powerful of European nations."

A better understanding of each other and applied Christianity will prevent further misunderstanding. Already much has been done. Many of the best people in Japan as well as the best people in our own country desire to maintain our friendship. On this side of the water while Dr. Gulick is striving earnestly to secure the recognition of right principles, on the other side thoughtful Japanese are attempting to show their people that there are two sides to the question.

The interchange of lectureships between the universities of the two countries has been one means used to lead to a clearer apprehension of the views held by each other.

The Japanese people on the coast have determined to leave nothing undone which will conduce to the betterment of their relations with the people of their adopted land. They have brought over Christian ministers to aid in a campaign of education among their people. They have brought over leading editors that they may study the problem for themselves and be able to give to their readers a sane view of the situation.

The church in America ought to give her help in the adjustment of our relationship with Japan. She can render her best assistance by multiplying Christian agencies and enlarging every department of missionary work.

If Eastern Asia is to be taken for Christ, Japan, "the Port Arthur of Asia" must be taken. Japan without doubt is the leading nation of the East.

A few years ago the Student Volunteers of Japan sent a cable message to the great Student Volunteer Convention, "Japan leading the Orient, but whither?" We have given to Japan her modern school system, railways, factories, medicine, and science and we must give with these, our spiritual heritage, if Japan is to lead the East up to God. Our nation has a great responsibility to this neighbor. As Christian citizens let us study the international problems existing today, let us try to create a sympathetic attitude toward Japan, above all let us pray that as Japan is leading, Japan may be led to give allegiance to Jesus Christ.

As a means of reviewing "The King's Highway," let five women in two-minute talks defend the following propositions:

1. That Egypt is the most strategic mission field in the world.
2. That India is the most strategic mission field in the world.
3. That China is the most strategic mission field in the world.
4. That Korea is the most strategic mission field in the world.
5. That Japan is the most strategic mission field in the world.

THE MOST EXCLUSIVE BAND IN THE WORLD.

Photo by Underwood & Underwood. (See first page for explanation).

UNITED HOME MISSION STUDY COURSE.

Text-Book: Home Missions in Action.

CHAPTER 6.

Sources of Power.

By Mrs. T. C. Atchison, Lawrence, Mass.

ELEMENTS OF POWER IN CHRISTIAN SERVICE.

THESE are the days of efficiency, and the world places a premium upon the man who is expert in his vocation or profession. If efficiency is the standard of the commercial world, it should likewise be the standard of the religious world. It surely becomes us as Christian workers to seek after the elements of power, to search diligently for those traits of character that will make our lives count in our Master's service. "Workman that needeth not to be ashamed" is or ought to be the ideal toward which we should strive. Power is a great word. It expresses that which the vast majority of people are striving to obtain. Some want it for selfish ends, others that they may better serve their God and their fellowmen.

Trusting ours may be of the latter kind, let us send out a search light to discover the elements of power that will help us in our worthy aim, and to find what characteristics are needed to give us power with those whom we desire to bring under the saving influence of the Gospel. Our thoughts naturally turn to the Pentecostal scene where in obedience to the command of Christ, the disciples of old tarried in that upper room in Jerusalem until endued with power from on high. We see them as they continue with one accord in prayer and supplication waiting for the promised blessing. We imagine there were great searching of hearts, driving out of sin, and making ready for the coming of the Holy One; and when He Who knows our every thought, word and deed saw they were ready for the gift of the Spirit, the fire came down from heaven and with it the Pentecostal Showers, and those early disciples, one hundred and twenty in number, were given the needed power to establish the Church of Christ on earth. We hear them speak of Jesus and His love in many tongues, and listen to that wonderful sermon by Peter, and are filled with admiring wonder at the results when three thousand souls were added to the Church of such as shall be saved. We see them as they undertake to extend Christ's kingdom by leading men and women to know and love Him, first in Jerusalem, then in Judea, and then in the uttermost parts of the earth. We see them able to endure all kinds of trial and persecution, even death itself. We behold the miraculous things wrought by these early disciples, and we long for the secret of their power. Is it not evident that it was the baptism of the Holy Spirit for service, the gift of God, which came in answer to the united, persevering prayers of His disciples? Is He not just as willing to give to His people today the baptism of love and power needed for His work in our day and generation? The question is not is He willing but are we willing to let Him have full control of our lives. In a meeting of Christian workers, Gypsy Smith once said, "Now take a piece of chalk and draw a circle around you on the floor, and when you stand in that circle with that ring around you begin to pray

the prayer, 'O, God' send revival and begin in me—begin in me!'" The secret of power in service was well known to him. There is no doubt the essential element of power is the Holy Spirit in the heart of the worker. Closely allied with this is the power of prayer. This is confirmed by the promises of the Word, by the testimony of Christians all down through the ages, by the marvelous results that have come in answer to prayer, and by the dirth of Christian influence and the lack of spirituality that sweeps over the Church when this element of power lies dormant among the people of God. The Missionary's Appeal, although doubtless familiar to our readers enforces our thought here.

"Oh, dark is the land where the Evil One reigns,
And strong is his citadel there!
Oh, deep are his dungeons and heavy the chains
That his long enthralled prisoners wear!
What can brace up the arm and confirm the weak knee,
The strong One to meet and o'ercome,
Like the message of cheer wafted over the sea;
'There's somebody praying at home.'

There are times when the enemy seems to prevail,
And faintness creeps over the heart,
When courage and confidence quiver and quail
At the glance of his fiery dart.
There are times when exhausted we can but stand still,
When the sword-arm hangs nerveless and numb.
Oh, then to the soul comes a whisper so chill,
'Are they weary of praying at home?'

Oh, brothers, ye toil in the twilight perchance;
Remember, we wrestle in night!
Cry unto the Lord, would ye have us advance,
And claim for us heavenly might,
Then back to the arm will its vigor be given
And lips that in anguish were dumb
Shall shout as the foe from his stronghold is driven,
'Tis because they are praying at home!'"

We asked a young man of more than ordinary intelligence what he thought were the elements of power in a Christian worker. His reply was, "Conviction of truth, and earnestness of purpose, together with natural ability, and common sense with which each is endowed for their expression." "However," he added, "natural ability and common sense differ widely in different people and some are sadly lacking in both." Somewhat cold and critical was his answer, but flavored with much truth. To know as a deep and heartfelt conviction the origin, worth, and destiny of the human soul, will give us an earnestness of purpose and other elements of power will grow out of this great fitness. Common sense is a most useful commodity in a successful worker and is the forerunner of the much needed tact. Women who have accomplished great things in the world like Mary Lyon, Fidelia Fisk, and Frances Willard have had this trait of character developed to a remarkable degree. Dr. Clark of Christian Endeavor fame once said, "Tact after all is a spiritual quality. It may be cultivated. It comes with a prayerful desire for souls." It is a happy combination to find in a Christian worker much enthusiasm coupled with much good practical commonsense.

Another element of power which counts for much in the service of Christ is Stick-to-it-iveness. Too many, like Pliable in Pilgrims' Progress, turn back when they come to the Hill of Difficulty. Be it said to our shame, the cold, the heat, the snow, the rain and other trivial things too often turn us aside from the worship and service of our Master. Or if our plans are not successful we too easily grow discouraged and sit idly down instead of pressing right on to victory. It is not a few faint wishes, but

a lifelong struggle that makes us valiant. Disaster comes not from failure to do the work we planned, but from our unwillingness to get up from defeat and make another effort. Stick-to-it-iveness succeeds. Long endurance wins the crown. A story is told of a little colored lad, the son of a slave who was going along the village street with a heavy basket on his arm. A white man in passing said kindly, "You have a pretty heavy load there, my little man." "Yes sir," said the boy, "but I'll get there," and he did. Twenty-five years later when he was established in business, revered by his black brethren, and respected by his white friends, this same kindhearted man reminded him of the incident of his boyhood, and "You have got there," he said. "Yes,,' replied the other, "I've got there, but I am still bearing my burdens." The writer who tells the story adds, "Great hearts never lay their burdens down. In fact, they get there by bearing burdens."

After reading the appeals of our various Church Boards of the retarding of the work in many fields, of the inability to enter wide-open doors on account of funds, we do not need to tell you money is an element of power in Christian service. It is impossible for us to carry on our work successfully unless a portion of our means is consecrated to this end. It may be our means are limited and demands many on our slender purses, but we have not learned how to give if surrender and sacrifice are not stamped on our offerings. In the words of another, "When Jesus sat over against the treasury and judged the multitude as they put in their offerings, He saw not so much the two mites the poor widow gave, but what she had left." If judged by this standard, how many of us would be weighed in the balance and found wanting, shorn of power in Christian service because of pennies and nickles for the Lord and luxuries for ourselves.

We will mention one more element of power, sympathy. We have sometimes thought women were especially endowed with this great gift for service. Perhaps we do not realize the hunger of mankind for sympathy, or we would use this heart power more freely in winning souls for Christ. Or it may be we have not noted how much the Church of Christ needs the warmth, the love, the helpful ministry that comes from hearts full of love and sympathy for their fellowmen. Spurgeon once compared some Christians to "isolated icebergs whom nobody goes near, who float about in a sea of forgetfulness" and added "we shall be glad to meet them in heaven, but we are precious glad to get rid of them on earth." Within every human being there is something that desires the interest of others. What is it but the lack of this interest that drives many a workingman and those on whom material blessings have not been freely bestowed from our churches today? Surely it must be lack of thought, not lack of heart, if "The Church army has gone into winter quarters" for those who follow in the footsteps of Christ will care for the poor, the unfortunate, and the common people will feel their touch of sympathy as they battle with the hardships of life. It may be we need some probing along this very line. Is it true that the foreigner in our midst finds a welcome to "The Mission" but not to the congregation with which we worship? Is it true that costume and social caste figure in the reception given the stranger who knocks for admission into our church home? Can it be possible that those in trouble and sorrow must

turn to fraternal organizations and less worthy social affiliations for sympathy and help in their time of need? Not if we have caught the vision of the mission of the Church of Christ and have the proper realization of the power of a sympathetic life in reaching the people and teaching them to love and serve the God Whom we worship. A blind orphan child when asked the question, "What is the heart?" placed his hand over his chest and replied, "That which aches so." How lacking his life must have been of joy, how destitute of love and sympathy, when his heart was that part of his being that could feel lonely, could grieve, could know the pain of being neglected, instead of the gladness of being an object of tender solicitude. How many sorrowing ones, men and women burdened with heavy tasks, unwelcome duties, pain and grief of mind and heart, that could be won for Christ if we could only make them know we cared for them. How easily we could open up the way for Jesus to be enthroned in the heart, if we would but use the power of sympathy, this gift of God, which makes the heart more tender, the sensibilities more keen and especially fits womankind for the work of spreading the Gospel.

THE NECESSITY OF WATCHFULNESS.

There is no subject more discussed today by the American people than that of "Preparedness." From every viewpoint the subject is constantly brought before us. The advisability of being ready for any emergency that may come to us as a nation meets a hearty response, although many advocate a readiness that does not come with shot and shell and battleships. So in our service for the Church of Christ, it becomes us to be on the lookout for the foes that camp round about us, and to be ready to seize the opportunities of the hour "to strengthen her stakes and to lengthen her cords." The necessity of watchfulness is thrust upon us at every turn of life. A readiness to meet whatever in the Providence of God, may come to us as individuals, a readiness to perform our civic duties in times of peace, and when "wars and rumors of war" are heard in our land, a readiness as soldiers in the army of our Lord to stand firm when facing the foes of our Beloved Zion and to march bravely forward, conquering and to conquer until all shall be brought under the sway of the kingdom of Christ. We wish to illustrate the necessity of watchfulness by a story taken from a pamphlet called "A Missionary Hike" published by the Council of Women for Home Missions.

"The Lumber Jacks had gone, having spent eight years demolishing a great forest, leaving the sticks and slashings. The country had been thrown open to settlement. The first building erected was made of tin. It was designed in a big city and came in separate pieces which could be easily put together. When it was up the word *'Saloon'* in red letters were painted across the front, and in less than three hours the counters were up, glasses arranged, and business begun. Three years later a missionary superintendent and a visitor stepped from the train. Twenty-four men left the train also, and both wondered what business could call twenty-four men to that little town. They soon knew. There had been a jam of logs the day before. Fifteen men had gone to head it off, for nothing is more disastrous to lumber interests than for logs to suddenly become entangled with each other. They positively seem to fight. Three of the men had been drinking just enough to upset the boat and there were twelve

dead bodies in the river that day. There was a mother left with six little children; there was one family that gave one husband and three sons, and somebody said, 'Is there a God?' The answer came from an old lumber foreman who was born in Maine, and for twenty years had kept liquor out of his camp by the muscle of his right arm. He is now trying to run a hotel in opposition to 'The Temple of Mirth' which began in the tin structure. 'Yes,' he said, 'there is a God, and there is also a sequence of events. Scholars call it mathematics; some folks call it seed time and harvest; I don't call it nothing, but I see it clear. Commercialized sin came here on the cowcatcher of the first engine that blew through these regions, and it stayed right on the spot days, nights, Sabbaths, and holidays. And the church! Why it really ain't come to stay yet. The Superintendent does the best he can with a visit in three or five months, but this gives the tares a mighty good start to my way of thinking.'" It is not necessary to draw the lessons. They can be seen plainly throughout the story.

Another illustration, "A young woman moved with her husband into a pioneer community. 'Poor, poor Adeline,' wrote one of the sisters to the mother at home, 'She was always so active in Christian work, and I venture to say she has gone where there isn't another Christian in the place. She won't know what to do with herself.' Presently a letter came from Adeline herself. 'Mother! Can you believe it? We are the only Christians in the place, Frank and I. Think of our opportunity.'"

How alert we need to be. We surely need to keep our eyes on the enemies that are so aggressively striving to lower the standards of Christianity and to make us look on sin as a light matter. Think of the liquor traffic with its thousands and thousands of helpless victims; of the white slave traffic with its awful degradation, the Morman menace, the decline of family religion, Sabbath desecration, the passion for pleasure, the disrespect for law, the false teachings clothed in the garb of religion, the maddening struggle for the things of this world, and the neglect of those things that build up Christian character and draw us nearer to God. We need to be alert so as to make our efforts count for the very most in His service.

At one of the World's Sunday School Conventions a delegate from Japan said to American Christians, "I see you spending hundreds of dollars on a grown-up, crooked old tree, when all around you you are letting young trees grow up crooked without any attempt to set them straight. What kind of Sabbath School workers are you? Don't spend so much time on the gnarled, knotted, grizzly, old trees, but train the young ones straight and strong." If our Christian workers will only heed this advice and give more attention to the young, tender life just springing upward, there will be a better growth of moral and religious timber in the generations oncoming. The boy Hannah gave to the Lord, the little Hebrew girl in the far-away land of Syria, and the little lad with the lunch basket furnish sufficient biblical proof on the importance of training the children for their own protection and for service in Christ's kingdom.

SPECIAL NEEDS OF HOME MISSION WORKERS.

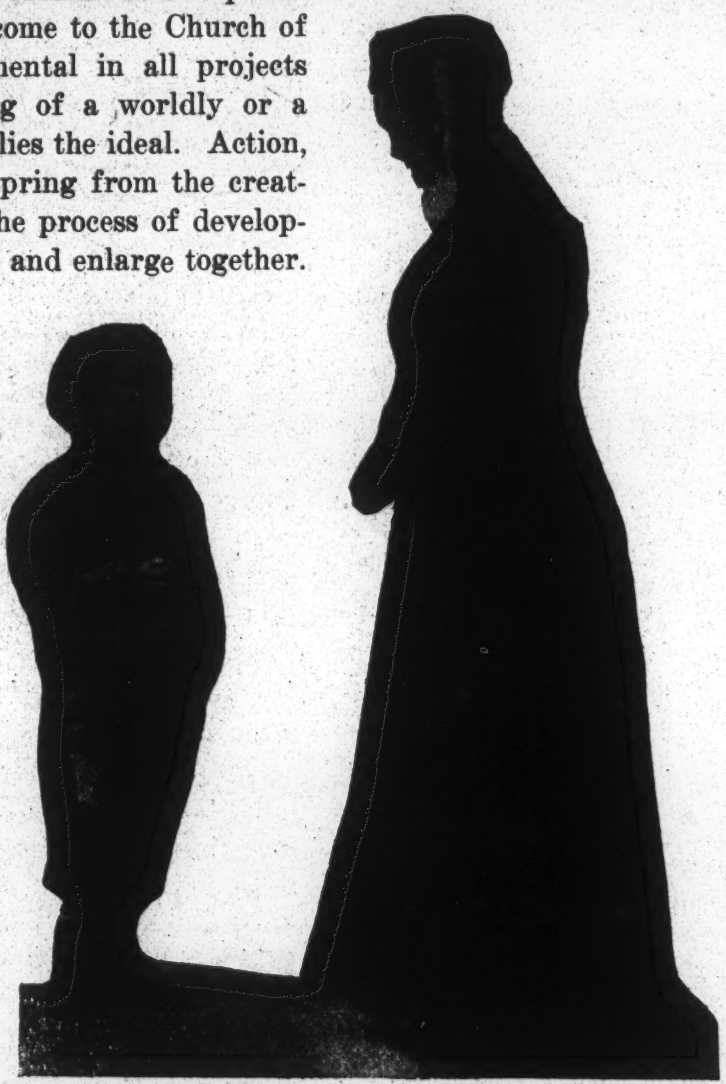
The first great need of the home mission worker, or any worker for the kingdom of our Lord, is that her own heart be right with God. The consecrated life is the first essential if one

wishes to be used in His service. Although the archangel Gabriel remodeled our methods, perfected our machinery and polished our tools, all would be in vain without the loving, anxious hearts and ready, willing hands to use them. Earnest, consecrated workers are wanted everywhere to work in the vineyard of our Lord. Women seem to be especially fitted for the work of spreading the Gospel. She seems to be endowed with so many traits of character that are needed by the mission workers. A tender, sympathetic nature, tact, patience, and, as Victor Hugo puts it in his description of a French woman, "She has a sublime capacity for flinging herself away" for that which she loves. And is this after all not one of the special needs of the mission worker, this abandon of service and sacrifice? There must be so much of the personal contact, of hand to hand and heart to heart work, that only those who have the sublime capacity for flinging themselves away upon details, apparently trivial, will have the courage to undertake and persevere in it. Alice Armstrong, in speaking of "Woman's obligation to spread the Gospel" says, "With a tenderer heart and keener sensibilities than man, she can take in a fuller measure of the love of Christ. The same tenderness which draws her to Christ widens her sympathies towards all whom she may help. Tact, that intangible thing which woman possesses, that adapts her to her circumstances, has its widest and most fruitful field for exercise in the Lord's vineyard. Patience to do and yet wait for results is peculiarly a woman's lot, and is, at the same time, a large factor in favor of Christian endeavor whose law is 'first the blade, then the ear, and afterward the full corn in the ear.' In the division of life's duties, made guardian of little things, woman has learned the inestimable importance of littles in their individual worth and aggregate value; hence, she does not despise the day of small things. With a nimbleness of perception in adapting means to ends, acquired through the numberless and unexpected calls of daily life, her invention in this line, call it intuition, if you please, or quick-wittedness, is of large value in Christian work. Beside these God-given endowments, which by universal consent woman possesses, there are other latent abilities which only await opportunity for development to further enrich her and make her an instrument better fitted still for the Master's use."

In addition to the consecrated life, the tender sympathetic nature, the keen sensibility, the tact, the patience, quickness of perception, there are other needs that face the home mission worker. Those who know of the many demands on the strength and intelligence of our missionaries will surely recognize the need of a strong body and a well-trained mind, and we who send our workers out into these difficult fields should not fail to see their need of liberal financial support, and prayer and loving interest in work and workers should go forth so freely that those at the front will be made strong for every duty. We will not overlook the fact that organization is one of the sources of power for effectiveness of missionary service. The power of united effort is seen in the realm of philanthropy, in the business world, and the wonderful things accomplished by missionary organizations through united effort for church and country are beyond computation.

Our text-book calls our attention to another source of home mission inspira-

tion and information: the interdenominational study classes which have been formed "to bring the local Women's Home Missionary Societies into united service for Christ and our country." More intelligence creates more interest and inspires better support and a wider vision of the opportunities and responsibilities that have come to the Church of Christ. "Fundamental in all projects for the upbuilding of a worldly or a spiritual kingdom lies the ideal. Action, growth, conduct, spring from the creating ideal and in the process of development they advance and enlarge together.



"I AM SO HUNGRY."
"The greatest power in the world is the power of love,
the greatest joy in the world is the joy of service."

Our ideal, then, for our country, for the work and place of Home Missions in it, for ourselves as Christian patriots and believers in Home Missions," says the writer of "Home Missions in Action" "is essentially a basic source of power."

We have tried to bring before our readers some of the needs of Home Mission workers, sources of power from within and without that will make us more efficient in the serivce we desire to render. Yet we well know that we can only sow the seed and our greatest need after all is the blessing of the Lord upon our labors.

"All we can do is nothing worth unless
God blesses the deed.
Vainly we hope for the harvest till God
Gives life to the seed.
Yet nearer and nearer draws the time.
The time shall surely be,
When the earth shall be filled with the glory
of God
As the waters cover the sea."

THE GREATEST DYNAMIC IN HOME MISSION SERVICE.

The greatest power in the world is the power of love. The greatest joy in the world is the joy of service. When these two great truths are fully realized by those who are trying to serve their Master, hindrances, obstacles and discouragements will rapidly disappear. Dr. Hillis in speaking of the power of love says, "It gives joy in service and turns the great mind into the great heart. There are four hungers in men. There is the hunger for food and raiment, that gives harvest, tools and industries. There is the hunger for knowledge, that gives schools, books, papers and literature. There is the hunger for fame, that gives office, rank, political parties and thrones of influence. There is the hunger for beauty that gives the fine arts and makes utility blossom and fruit. Finally, there is the hunger for affection, that give homes, fireside songs, and the one hundred thousand sweet flowers and fruits of service which cannot grow without love. In vain the husbandman sows seed in February's frozen clods. But when the great lover comes, the harvest-making sun, and melts away the frost, the earth opens her arms, takes the little seed in and brooks it into life; and out of the sun lover's warmth comes the shock and sheaf. The scholar shining with cold white light, patronizing the poor, holding the ignorant in contempt, is impotent to influence men. But whoever has a passionate love for the people, whoever yearns with compassion for the poor, seeing them as sheep that have no shepherd, has found a golden key to men's hearts."

The clearest way to make Christ visible is through a loving, tender nature which blesses, helps and strengthens every other life with which it comes in touch. Tolstoi says, "We think there are circumstances where we may deal with human beings without love, and there are no such circumstances. We may deal with things without love, we may hew down trees, hammer iron, make bricks without love, but we may not deal with people without love." And a greater One than Tolstoi, Who spoke with authority said to those who were to build up the Church of Christ on earth: "Thou shalt love thy neighbor as thyself." This sane, perfect, possible law of life, if practiced, would speedily hasten the day "when the earth shall be filled with the glory of God as waters cover the sea."

C. L. White, in the "Churches at Work," tells a story that will illustrate this power in Home Mission Service. "In the center of a mining district of Pennsylvania, a young woman looked out with breaking heart upon the spiritual destitution among the Slovak people that lived in her community. She realized she could not help them until she could speak to them in their own tongue. So she addressed herself to the study of the language. Since then she has gained an excellent working knowledge of Slovak so that she can converse in it fluently, and is thus able to do Christian work with ease and skill. Soon after entering the church she became interested in these foreign children whom she saw on the streets of the town, and when she discovered how dark and twisted their lives were, she longed to help them to know her Savior. The path of approach was very hard, and she pondered long the problem that at first baffled her solution Her first step was to seek the acquaintance of these little Slovak girls whom she invited to her home. She showed them pictures, told them several Bible stories, and asked

them to come again. They did so, and brought others with them. She soon formed a sewing school, and on the first afternoon eight girls were present. This was several years ago, and the number has grown to twenty-five and on one occasion thirty-five children were present. After beginning this work among the children, she saw if she was to hold them, she must win the confidence of the parents, and so she began to call at their homes. She was well received and found the mothers and fathers to be friendly. They responded quickly to her kindness and soon she had their confidence and love. She early learned the art of a loving ministry and her kindness in sickness and distress made her the good Samaritan to an ever increasing number of Slovak families. These children have not only been taught to sew, to be clean and to be interested in good books and proper games, but they have also been instructed in the way of Christ, and have been taught to pray and love the Lord." This story could doubtless be duplicated in many, very many, of our home mission fields, where a heart of love prompted self-sacrifice, and loving ministry, and proved to be the greatest dynamic in home mission service.

From our chapter for study we glean the following: "The source of power that will make possible the Christlife in us, and the dynamic for all missionary service will be found in Him, 'Ye in me, and I in you,' 'that ye may be witnesses unto Me and My word.' Ringing in His every word and expressed in His every deed is the keynote of His life, love. We see Him turn from honor, riches, from what others value in life, and strive for, that He might manifest His love and teach others how to live. The love of Jesus embodied more than we can comprehend in the height and depth and fulness of its meaning. If we Christian women are to reproduce Christ's spirit of love, then giving, service, sacrifice must be dominant in our lives. Home missions means a life to be lived, the full, glad giving of thought, prayer, money, that His love may be made known to all the weary, oppressed, ignorant, waiting, suffering ones in our land."

Knowing the source of all powerful living and effective serving, with the prayer of one of God's consecrated followers on our lips, let us go to that source that we may be abundantly used by Him in making our land a goodly place to dwell in now, and fit places in which to get ready for our entrance into the heavenly Canaan.

"Let me not die before I've done for Thee
My earthly work, whatever it may be,
Call me not hence with mission unfilled,
Let me not leave my space of ground untilled.
Impress this truth upon me, that not one
Can do my portion that I leave undone.
For each one in Thy vineyard hath a spot
To labor in for life and weary not.
Then give me strength all faithfully to toil
Converting barren earth to fruitful soil."

OUR OPPORTUNITY IN THE HOME MISSION FIELD.
Our Boys and Girls in the Mountains of Kentucky.

SERVICE AND PROGRESS.

By Mrs. A. G. Weidler, Frenchburg College.

MRS. A. G. WEIDLER.

Assistant Principal at Frenchburg College, Frenchburg, Ky.

OUR work at Frenchburg is the subject I am asked to write upon. A broad subject growing broader continually.

Service is the watchword of the Frenchburg Institution—the greatest good to the greatest number of people in the greatest number of ways. Service and progress! But they must go hand in hand. The more we serve the more capable of service we become and the broader becomes the field of service.

Throughout the ages philosophers have been discussing the relative values of the body, mind and spirit and in turn have placed each upon the pedestal of supremacy. But men today are realizing more and more that all of these are closely bound together and dependent in a measure upon each other. As the arm cannot work without the stimulus of the mind even so the mind is limited in its activity by the amputation of the arm. With this relationship existing between all parts of the whole man it is evident that any influence for good in one of these spheres brings good to every other sphere, and that the greatest good is the sum of all the forces for good working in every feature of man's existence. If the physical nature alone is developed, the character of the man is as disfigured and unbalanced as were the bodies of the gally slaves who were forced to row with the same arm for years. It is one this basis that we have endeavored to build up our work in Frenchburg.

There are strong, healthy boys and girls in our school and we want to help them develop that strength. There are others for whom medical treatment is needed now, and still others, we regret to say, whose time for aid is past. I have in mind one young man whose hearing and mental powers have been so impaired by decayed adnoids that all his efforts to pass teachers' examination are vain. There is in our high school at present a boy who, though he has a strong physique, sound mind, and musical ability, will be able to use these gifts in a very meager way until his moral nature and his will power have been developed. One clever high school girl is drifting along aimlessly, while her sister, for whom the work is harder, is plodding faithfully toward a high ideal. In the dormitory we have a talented boy who came to us from one of the country schools with a very decided ambition to get an education. His ele-

mentary schooling was very poor so that he had to do extra work in several branches. His home had been the scene of many questionable practices and a school for falsehood and deception so that his moral and spiritual nature needed a new foundation without which his education would make him a dangerous citizen.

There are in the community men who profess to be devout Christians but have never seriously tried to stop the older inhabitants from giving whiskey to our young boys. Some other so-called Christians of this community, as of yours, fail to apply their faith to politics preferring for officers men of their own party regardless of qualifications. In all the mountain region frequent revival meetings with an over abundance of outward emotion and few real heart changes have hardened the young men and women against the church which they continue to attend as a source of entertainment.

A MOUNTAIN HOME.

The mountain people are not without a knowledge of God, but it is often colored by a fatalistic superstitution which makes their facial expressions and their whole natures gloomy. Their acquaintance with the Bible is for the most part very limited and they have a pre-disposition to argue on minor points of doctrine. These are some of the problems we have had to meet in the Christian work. We want our young men and women to practice their love for God and man in the home, in the community and at the poles. But no matter how ardent their love for God, they cannot vote for His cause without a knowledge of the present-day social and political problems and they cannot acquire that knowledge without an education which has taught them not only to read intelligently, but to *think* which power is determined in part by the physical health.

With this end in view we have been reaching out in our activities. The other evening as two of the faculty were standing on the school porch one of them pointing to the infirmary and dormitory exclaimed, "See what progress has been made in the past year!"

Until recently the school building proper and the church were all the buildings used. Then we began using a building, originally planned for a barn, for a room for the storing and distribution of clothing. Then a year ago last Thanksgiving, Dr. Weidler presented the need of a hospital to the people. God prospered the plan; we bought a lot and erected the little infirmary. The need for the dormitory becoming urgent the Women's Board bought an adjoining farm with a six-roomed cottage on it to be used for temporary dormitory. The clothing was moved to the district school building which has not been used for school purposes since this work was started here, and the building which had been store-room for clothing was turned into a manual training room for the boys. The probability of fitting it up for a practice place for the band is also under consideration, so that now as we

look out from our door we can see directly in front of us, but some rods distant, a building which stands for a wholesome development of physical facilities and training of hands into ways of usefulness. Here it will be possible for a lad to receive training in the development of the gift of working in wood, cabinet making, carpentry, draftsmanship (and wonderfully gifted some of them are with pen and crayon). These things we hope for as a result of the work in this building. As yet, however, our facilities for the manual training are extremely meager. Some saws, hammers, bits and planes constitute the equipment as to tools. The boys are most enthusiastic and hope great things from their "shop." We need equipment for manual training. Here, too, our lad may receive training that shall develop his talent for music, and how we love it here! Making him capable of entertaining himself and others, and giving him the inspiration that music always is to those who love it! A few yards farther east we see a pretty little white cottage which has brought us forty-nine different students this year giving them an opportunity for schooling which very few of them could have had, had it not been that there were dormitory facilities available.

Through the itinerating work last summer many localities became interested in the work at Frenchburg, localities which knew of us but vaguely before the itinerating party brought them the news of service awaiting them in Frenchburg, service for the mental, physical and spiritual man.

They have been a happy, hard working conquering lot of boys and girls. The grounds and buildings have rung with laughter and song since school opened last September. Not all who came when school opened are still at the dormitory, but more are there now than at the opening of school, for as one left some other came to take the place and as the accommodations were filled, it was hard indeed to turn others away, but this we have been compelled to do, both boys and girls, for lack of accommodations.

THE DORMITORY AT FRENCHBURG.

Near this little cottage dormitory is the infirmary, very modest in its pretentions as to architecture, but very confident in its pretentions of power to serve the physical man.

Trachoma Dr. Weidler believed to be very prevalent here. This is one of the few diseases, the presence of which the United States government officials at Ellis Island judged so alarming that no immigrant who has contracted the disease may come into America. Feeling that the burden of the responsibility was his and his the sin to answer for should he neglect this need of the flock of his pasture, Dr. Weidler rested not until he had interested the well known specialist, Dr. J. A. Stuckey, of Lexington, Kentucky, in us and persuaded him to come to Frenchburg and disprove or verify the suspicion.

Dr. Stuckey, who has himself worked with the government medical inspectors at the gate of our land, came to investigate and found the fear but too well founded. He, with Dr. Delos Hogue, of the First U. P. Church, Springfield, Ohio, came to Frenchburg about a year ago, holding a clinic, at which time thirty-six cases were treated. The needs brought out at this clinic made the presence of an infirmary imperative. It was under way soon after the April clinic and ready for use for the fall clinic which was held in October.

This department of our work brought to us Miss Esther Mitchel, M. D., of Springfield, Ohio, in the capacity of a resident school physician. Her work is in no way to interfere with that of our town physicians, but is to complement their work in any way possible.

The nearest hospital is at Lexington, something over a hundred miles distant. Besides the help given in less severe cases of trachoma, our medical facilities have meant the preserving of sight to many who would otherwise have gone blind, besides spreading the disease to as many as chanced to wash or wipe with them, Trachoma being contageous through contact, but more than this it has certainly meant the saving of two little lives, one that of the eight-year-old son of one of the physicians of the town.

An acute case of appendicitis developed suddenly and the doctor telegraphed a surgeon at Lexington who came and operated upon the lad, assisted by Dr. Mitchell, who was with us, being a member of the itinerating party and who with Dr. Mitchel was called in from the tour to prepare for the operation. The physicians and surgeon were agreed that to have taken the lad to Lexington would have meant death and that only. And in January another telegram was sent to the same surgeon to come to perform the same operation upon another wee lad, whom they again agreed could not have lived to reach Lexington and surgical aid there.

These have made us very humble. Had we not been willing to obey the direction, God could not have made use of us in saving these lives as we feel that He has done.

There have been other serious cases cared for in the infirmary, one a case of pneumonia developed by one of our young men students whose care for several days Dr. Mitchell would delegate to no other nurse, but stayed with him night and day, and it is doubtless due to her care that we have him with us strong and well today. There was still another appendicitis operation, not so critical as the other two, yet just as precious.

To the right of these buildings and across the creek stands the school house store room where the needy are sup-

plied. Thanks to the generosity of our friends we have been able to relieve the needs of almost every applicant and certainly many have been kept warm this past winter who would otherwise have suffered from the cold.

Beyond this store room two doors, but on the same street, is our little church and here we find encouragement and progress in service. The regularity of attendance is inspiring; the respectful reverence comforting.

Our congregation varies little in number in attendance; members of it are seldom late to service. There is no leaving the room only to return in a few minutes as is the custom throughout the mountains. More men have been in attendance this year than previously, the percentage of men in attendance is high.

The earnest, intelligent attention given to the sermon is most encouraging to the minister, nor are they hearers of the Word only.

Thus have we progressed in number of buildings and are hopefully expectant of the addition of the permanent dormitory. But this progress in this material line but gives the means for progress in service in the line of work for which each of the buildings stands.

Not everyone can be helped in the same way, nor by the same means, or in other words we cannot serve each individual according to his needs, except we are in a position to meet those needs. Nor is it the limited service of which we think, not the service that rests on the individual, but that service which means progress in the great work, in that we best serve the individual when we develop his "gifts," so that he in turn may be a help to the world and this we cannot do by neglecting the development of the talent given him by the Father.

God has given each of us talents which seem insignificant perhaps as we consider them abstractly, but each is necessary to the whole. In His plan the talent though most insignificant by itself is needed to perfect the whole. It is not for us to judge that this or that one is most needed of Him, but it is our duty to train each one placed in our care to the fullest life possible for us to do, asking always for His guidance.

Never losing sight of the Spiritual, we endeavor to develop the whole man, knowing the complete man needs physical and mental development to make the spiritual man complete. To this end we encourage the girl who is apt with her needle to use that talent. It is needed in her home. Does someone say it is not necessary to her spiritual development? Does the one who offers this criticism think it unnecessary to pay any attention to his or her wardrobe, or that of the family?

There comes to mind one girl who is especially gifted with her needle and has the eye of a designer, a picture of neatness and grace herself. Would we not be failing in her need if we did not help her to fit herself to use this talent?

We were touched by the following incident: One of our girls came to ask if there was white goods for a dress for her mother, saying, "I have learned how, now, you know, and I could make over one or make it new, since I have had this work in class." We were so pleased—not something for herself, but for the mother. They are one of our very best and most deserving families, hard working, faithful and persistent. The father and mother work hard all day in the field, doing without the children's help, sacrificing comforts for themselves that the children may have an education, and very bright the children are.

It was entirely fitting that the mother who sacrificed so much for her children should be remembered by her daughter and that the daughter longs to do something in return to show her gratitude.

Then, too, there is the dear girl who has always been more or less restless in school work, missing something she knew not what, nor could we tell. She has ever been faithful and energetic, but dissatisfied, craving something she could not discover. But when the class in nursing opened she found her field, stepped eagerly into it, has lost the restless out of place feeling, find herself at home and is happy with a face alight with a new purpose in life. She is taking in addition to nursing her regular school work with some high school branches, and when she completes her high school course she will also have her training in nursing complete and will be ready to make her way in the world, taking comfort and cheer with her to many a suffering one.

To this end we are anxious to develop to the highest limit the training for which these buildings stand. To train them into lives of usefulness along the line of work for which they are best fitted, well developed.

A department not mentioned but one in which there have been made great strides this year is the library. Through interested friends we have been able to add greatly to our fund of current literature this year. Believing that reading broadens the mind as nothing else can do, we have placed wholesome magazines and papers at their disposal. Normal growing boys have a craving for reading, and believing that they will chose wholesome reading to trash if they have the choice of the two we placed clean, interesting boys' stories and reading matter upon our shelves and files and have proved our contention by seeing this preferred over the usual thrilling (?) Dick of the Plains, or Sim of Red Man's Glutch, etc. The reading is enjoyed by old and young and many amusing and surprising things occur.

One high school student remarked to one of the teachers, "We are not studying as much these nights (there are three of the family in high school) as we usually do, for little brother has "Uncle Remus" from the library and he persists in reading it aloud after supper and we all just have to listen to him." Little brother is nine years old, a splendid little student in the fifth grade, with a fund of general information that would do credit to one twice his age.

We wish that we were able to reach out farther, to reach more people with the library, not only to put six books into every cabin, but to put our entire library of books and magazines at their disposal that they might take cheer and enlightenment into the homes.

Service and Progress—the greatest good, to the greatest number of people in the greatest number of ways.

THE PRIVILEGE OF CHRISTIAN SERVICE.

By Rev. W. B. Anderson, D. D., Associate Secretary of Foreign Board.
(Missionary to India).

To live is to be active, for life ever manifests itself in some form of activity. Each form of life has its own peculiar form of activities. Christian life will be active, as Christ was active: "He came * * * to minister and to give His life." "We ought also to lay down our lives for the brethren."

The only activity in which a Christian can find true satisfaction is service. Christians are doing many things in the world, but the only thing that utterly satisfies and leaves no kind of regret or remorse is the pouring out of life for those in need.

Service is the only form of effort that brings its fruit in terms of life. Men serve themselves, and they get the fruit of the praise of men or of gratified ambition. They may have the satisfaction of luxurious homes, broad estates, fabulous wealth, but from no part of their treasure does there come the answering throb and glow of life. It is dead and cold and unresponsive.

The man who pours out his life in service has the joy of answering life poured back to him in devotion. He sows life and he reaps life.

I have a friend who from all that life offered in return for his splendid talents, chose the privilege of service. He went half way round the world to tell men of eternal life in Jesus Christ and to show forth His power to save. In the course of his service he found a Sikh lad whom, through patient teaching, he was able to bring to a knowledge of Christ. Through days of bitter persecution he stood by his young follower, inspiring him to steadfastness and Christian forbearance. What threatened to be a mortal disease laid hold of the young convert, and my friend put forth his utmost efforts in securing medical aid and in tireless nursing. He bound that young man's life to him with chains stronger than those of steel. He won from him a true life devotion. He reaped for his selfless sowing the rich abundance of an Oriental friendship amounting almost to idolatry.

When my friend died two years ago, his young protege was filling a place in Government service. On hearing of the sudden death of his benefactor, he immediately took the same allowance of leave to mourn for him as he would have taken to mourn for his own father. His heart was broken by the loss and he was disconsolate. He mourned most that it had not been possible for him to lay down his life for the one who had done so much for him.

This was one life touched by my friend. It was one source of the wealth that had become his by the pouring out of his life in service. His death revealed something of the wealth of love and friendship that was being lavished upon him by a great company of those whom his life had been serving.

This one who chose the privilege of service is laid away in a quiet grave in a mountain valley of India to await the coming of his Master. No tall marble shaft marks the spot. There are no great buildings that owe their existence to his efforts. He amassed no fortune to bear his name. He left no books to tell the world of his wisdom. He only served his Lord and his fellowmen and while still a young man, he died. To his family, he left the legacy of a thousand friends, and with him, he took a rich

heritage to be his through all eternity. The privilege of such a life of service stands out in strong contrast to many a life lived in strenuous endeavor to accomplish some great thing for self.

The supreme privilege of Christian service is the joy of serving Christ Himself. Christ knew how men's hearts would respond to His love and how men would long to do something for Him, Who had done so much for them. Knowing this, He kept Himself identified with all the sin and misery and suffering of the world, then told His disciples that if they wanted to serve Him, just to serve those in any need, and they would be serving His very self.

An Indian evangelist tells the following story:

"A Rajah once announced that he would punish very severely any one found gambling in his dominion. Yet the next day, two culprits were brought into his presence, one being his own son, and the other, the son of a poor subject. He fined them 500 rupees each. The prince's fine was paid for him, and as it cost no one anything, he was little affected by it. It was not so with the poor man's son. He could not pay his fine, and so was cast into prison. His old father and mother were deeply troubled and resolved to make every effort to earn the money to pay the fine and release their son. They both secured employment as stone-breakers on a government road. Here day by day they toiled in the blazing sun to earn the money to secure their son's release. The road ran through the city close by the jail, and one day, the son, looking through the bars, saw the blood flowing frim his mother's bleeding fingers. It was more than he could bear. He burst into a passion of tears and vowed that his life was consecrated from that time to take care of her that she might never in any way be wounded again. Eventually, through pity, the help of some people in the city was enlisted. The 500 rupees was made up among them, and the release of the son was secured. His whole life was changed by those bleeding hands and he went forth to the joy of serving her who had so served him."

I look up and see the torn and bleeding hands of my Lord. My heart is broken, when I remember that it is for my sins He suffers. I run to pledge Him my life in true devotion. I ask Him what to do and He tells me that He is in great anguish; that here and in Asia and Africa, He is hungry, and thirsty, and naked and in prison and He pleads with me to run with food, and drink and clothing and comfort. I look about me here and at the world across the sea, and I see hands that bleed and backs that are bruised, steps that stagger and falter and faces upon which is written the very anguish of death. I look again, and recognize these as Christ Himself Who bled and died for me. It is more than mere human sympathy that prompts my feet to run to their service. It is the passion to serve my Lord, to satisfy His hunger, to quench His thirst, warm His shivering limbs, and to bring comfort to His lonely heart. Who would not run with all the abandon of gratitude for the life that has been saved and serve the Saviour Who suffers so, and what privilege could there be greater than that of serving Him?

And who would not serve for the privilege of such a reward as He promises. It is a high honor to be the slave of such a Master. It is a great joy to be allowed to be a servant of such a benefactor, but He has not stopped with granting the privilege of being slaves or hired servants. He has said that if any-

one would undertake such a life of obedience to the laws of His life, He will make such a one His friend.

What greater joy could come to any man than the possession of such a friend? A friend Who out of sheer love for me, laid down His life to save mine. A friend Who loves me so that He gave me everything He had to be my own. A friend Whose love wants to keep me very near Himself. One Who is willing to be a constant companion and counsellor. For the privilege of such friendship, it is well worth while to accept the law of His life, which is the law of service and to be willing to lay down the life for the brethren.

Let us cease to talk of sacrifice and let us speak of the high privilege that is ours in being allowed to have a part in His glorious service of winning the world back to God.

OUR ERRAND.

"To seek His lost ones that from Him are straying
Through all the earth,
With tender messages of sweet entreaty
Christ sends us forth.

"From day to day, with courage unabating,
He bids us seek,
Bearing His words to His forgetful children,
Sinful and weak.

" 'Tell them I love them; tell them I am waiting
While yet they roam;
Tell them I look with yearning and with longing
Till they come home.'

"And so He waits while forth we bear His message
From day to day.
How can we linger idly by the wayside?
How dare delay?

"And they, to hear the word His mercy sends them,
Our coming wait.
Oh, let us speed while yet the daylight lingers!
The hour is late."

—Selected.

FOREIGN MISSIONARY CORRESPONDENCE.

EGYPT.

Minnehaha Finney, American Mission, Tanta, Egypt, Editor.

THE BIBLE WOMEN.

There are fifty-five Bible women and eight Bible men (blind men). Seven of the Bible women are blind, but their faces are wonderfully full of light. Blind Shemsa, the Bible woman who reads and explains the Bible in the women's wards of Assiut Hospital, has a wonderfully and beautifully lighted face, her name means "Sunshine," and her message is the Gospel light of Salvation.

These Bible women are an interesting group. One finds this out by mingling with them those five days of the Bible School and Conference for Bible women in Assiut. The different Superintendents have sent in as contributions to this report many interesting stories, and incidents of work from the lips of the Bible women themselves about their house to house visits and their personal contact with the women they teach. I should like to reproduce every one here, but time will not permit. However, most of them will appear from time to time in the Magazine.

Not many of the Bible women have much education. Only one is a graduate, and she is a graduate of the Luxor Girls' Boarding School. She has had many offers to become a teacher in a school, but she declines, saying her heart is in the house to house Bible teaching. We have visions of the day when there will be many of this type.

Nearly all of the Bible women have a strong personality and wield a wonderful influence for good as they go in and out of homes teaching woman after woman the Word of God and explaining to them one by one. Mrs. Philips says of one in her district: Hanoona, she is one of the saints of the earth. Anyone can tell that by looking into her shining old face. Although she has very poor health she always has a smile. She seems to have a gentle authority that makes people want to do the right thing.

A blind woman employed by Miss Hogg has been much interested in tract distribution. A young man, a Mohammedan, to whom she gave a tract on "the Day of Judgment," and another "on the Coming of Christ," has become an enquirer and is daily in her prayers.

LUXOR BIBLE WOMEN.

Hanoona is the one of whom Mrs. Philips says, "She is one of the saints of the earth." (No. 1, Hanoona. No. 2, Katherina.)

Miss Paden speaks of the tactful, yet fearless way a certain Bible woman in her district has of approaching Moslems. Also her scrubbing her own room astonished the people of the house where she lives who are well-to-do. All these little activities of a loved Bible woman have an influence for good over these inert, languid women of the middle class here in Egypt stirring them up to useful activities. This Bible woman makes a "condition in love" with her pupils that they will attend church, and last Sabbath there were thirty-two present. She is keen on tract distribution. She

goes several times a week to a fellaheen village to speak with Moslem women, a long walk. She herself has endured much persecution and the effect has been to develop her own character.

Miss A. F. Thompson says our Bible women in Cairo are valuable aids to our general evangelistic work and congregational work. She gives many interesting experiences related by her fifteen Bible women. Mew spoke to a certain shop

THE SEVEN BLIND BIBLE WOMEN
The eighth one is from the C. M. S. one of the guests of the Conference where this picture was taken.

keeper about his keeping his shop open on Sabbath, telling him it was the Lord's day. The man exclaimed himself saying he was afraid he would lose his customers. She assured him that if he would close on Sabbath, the Lord would see to it that he would not lose custom. Some time afterwards she passed and inquired as to the result. "Thank God!" he said, "I lost neither money nor customers." At the Conference I had an interesting conversation with one of Miss Thompson's Bible women noted for her ability in dealing with Moslems. She is fearless and has the mind of a lawyer. She was telling a bit of her own history. "The first thing I did when I decided to become a Bible woman was to sell all my jewelry." "What did you do with the money?" I asked. In a quick, business-like tone of voice she replied, "I bought a piece of land with it out at Zetoonn." She never takes a satchel or the usual bundle of clothes with her when she goes on a trip, but puts them all on her person. When she arrives at her destination she takes off a few layers.

Fierce quarrels among neighbors are of rather frequent occurance in these narrow streets of a city or town in Egypt. The Bible Woman always has a practical theme for a sermon on forgiveness. The Bamba Bible woman one day going into the house of one of her Coptic pupils found well under way a quarrel between her and her Moslem neighbor. When she finally succeeded in getting their attention this is the way she put it at them: "How many Gods are there?" "One" was the reply. "How many men did He create?" "One," was the reply. "Then we all are from that one man?" "Yes," was the reply. "And Christ is from God?" There was a peace making time. The evil spirit was silenced.

Mrs. Hart, speaking of the work of her Bible women, says, "One fine woman says her teacher is better to her than all the priests that she knows. 'She has taught me how to forgive one who has wronged me so that my life was bitter. I could find no way to get redress for the wrong done me, so I had lived in bitterness and hatred for years. Since I have learned from the teacher's precious lips how to forgive, I am quiet and at peace.' The daughter of one of our Moslem pupils was married not long ago but in a short time was divorced and went back home. The mother received her without complaint and when the husband's people came in to quarrel with them the mother refused and said, 'You ought to learn what the Christians' Book teaches about living kindly together.' A very fanatical Coptic woman lived in a house which was visited by the Bible woman. She pretended to have no interest and she even scoffed at the work of the teacher. At some time known to God only, her heart was touched and she was led to ask about wrongs in her life. She is now trying to put away her sins when she has confessed."

Mrs. Finney tells of Blind Khlil, the Bible man in Alexandria, and of his earnest desire for the conversion of Mohammedans. "This man is most earnest and faithful, always doing more than is required of him. Last year I

told you that he had lost his two little ones inside of a month. This year he is rejoicing in the presence in his home of a little son. When I asked him what was the name of the baby he replied, 'I want to call him Mohammed.' 'Why should you give him a Moslem name, I said. I don't believe you will get anyone to baptize him that. His reply was, 'If I pray a great deal for the boy he may become a great evangelist to the Mohammedans, and if I name him Mohammed they will know that I love and care for them, and they will be pleased with him because he has this name.' It ended in his being called 'Raymond Lull' for the great missionary to the Mohammedans."

There is little to mark one year from another in the general features of the Bible women's work and in the number of women influenced. If no new worker is engaged and each gives her whole time to her daily round, the statistics of one year's efforts resemble greatly those of its predecessor and fluctuations are largely a matter of accident. But the character and faith of the Bible women affect vitally the character and permanance of the work accomplished, and as they seem to us to be growing spiritually we believe that more is being done for the souls and lives of their pupils than was possible formerly.

The Burden of the Open Door

What Miss Paden says of Middle Egypt can be said of all Egypt. Dotted all over the green plain of Middle Egypt are brown villages overflowing with life. Moslem women and children for whom nothing is being done. In one such tiny village, as many as thirty children and a dozen or more mothers will gather, with a sprinkling of men. What seems to delight them most is the singing. In one afternoon they learned a verse of a Psalm and at night or by day or the first thing in the morning the little ones would be heard singing "Man 'alak atakaloo yeffahoone [illegible] beet." "Those who trust in the Lord are ever joyful." What has been done here could be done in other places but where are the workers?

Two new Bible women lately started into work, quickly found their day filled up with those eager to learn. The Moslems are even more ready to hear than the Copts. One of the Bible women spends a day every week visiting Moslem villages, going without her dinner in order to save time for preaching.

Places are asking for Bible women. Smaller villages are longing for even two visits a month. One could spend a month visiting a different place each day, and then it would be only a beginning.

One would like to have the time to follow up openings amongst wealthy classes. Some of these women are educated, and more and more are becoming educated in these days when Government Schools for girls are being established all over Egypt. Many speak English and are anxious to receive us on a social basis. Here is our opportunity for the "Ministry of Friendship." If these doors, open doors, could be entered in His name, perhaps through Temperance literature, story parables, music, one might win a hearing for the Word.

One of the privileges of the writer this winter has been to visit several times in the village home of a wealthy Moslem woman, the widow of a Pasha, spending the day with her. She is well versed in her own religion, but she is not unwilling to hear about the Christian religion, and I am glad to say that it seems very easy to talk much with her about the way of salvation through Christ. Only yesterday she spent the day with me here at Tanta. This is the very prejudice to be broken down. How we glory in the fact of our Christian witness to which we can invite such as she in the Christian homes rapidly springing up all over the land of Egypt, a living witness to Christ and His power to save.

[illegible]

SOME EXTRACTS FROM THE REPORT OF WORK AMONG WOMEN IN EGYPT.

This is all fresh news as it has not yet been published. This report was written by Minnehaha Finney.

Regular Meetings for Women in Egypt.

Meetings especially for women are conducted by most of the pastors in the congregational work all up and down the Valley of the Nile. These have been well described in former "Harim Reports" so we will not take the time for them now, except to say they are a very important feature of the pastoral work, especially in the Upper Country.

Ready for her journey home from the Conference with all the "layers" on. If all followed her method our "Baggage Committee" would have little work.

The Women's Missionary Societies are also a part of the congregational work but are in the hands of the women themselves. There are twenty-three of these in all, four in Thebes Presbytery, two in Assiut Presbytery, two in Middle Egypt Presbytery, and fifteen in Delta Presbytery. These Societies all have their regular monthly meetings. It is for these monthly meetings that the "Women's Page" in El-Huda is intended as a help. These Missionary Societies gather money which is supposed to be distributed for the work of the church as directed by the Synod of the Nile. They also gather an annual Thank-Offering every Spring, but as it is generally too late to be reported in a complete form to the Thank-Offering Secretary in America so as to reach the May Convention, it is the desire of the Committee on Women's Work that this Thank-Offering shall be the one reported the year following. In addition to the twenty-three Women's Missionary Societies there are seventeen Junior and Young Women's Societies, making a total of forty.* The Thank-Offering contributed by the Women's, Young Women's and Juniors was $955.70.

The "house meeting" is another kind of meeting for women, a regular adjunct of the Bible woman and is held in the houses of women, wherever a group of women can be regularly gathered together. Sometimes there is a stated place to hold a meeting of this type, and sometimes it takes the form of a "cottage prayer meeting" in a neighborhood, going around from house to house in turn. There are sixty-one of these in all Egypt, besides the thirty conducted by the Volunteer Band in Assiut.

Mrs. Finney tells about some of their interesting meetings in Alexandria: Everywhere, even among Moslems, there is an eagerness to learn which we trust will result in many turning to God. This increased interest has been especially apparent in the Karmouz district. The women's meeting, which is held in a private house under the shadow of Pompey's Pillar, has kept up marvelously well all year, sometimes as many as fifty women being present, besides the numerous children.

Blind Khlil leads the meetings, speaking in the very simplest Arabic, while the Bible woman reads the Scripture and "lines out" the Psalms for him. She also takes the meeting when necessary and is most faithful in urging her pupils to attend. The large attendance is due to her efforts. It is most gratifying to note the change which has taken place in these women. A few years ago, only one, or possibly two of them knew anything about the Christian life, while the

*If all our Societies in America would make as good report, what a grand total we would have!—Ed. Women's Missionary Magazine.

majority sat through the meetings with blank faces and paying little heed to what was going on, whereas now keen interest is shown all through and many take part, praying and even speaking.

THREE SISTERS WHO ARE BIBLE WOMEN.

One works in the Fayoom, one in Beni Suef, and one in Cairo.
Picture taken at the Conference.

A few of them have grown into earnest Christian characters and are desiring communion. One Coptic woman who was the most bigoted of them all a little while ago is the brightest Christian among them and is now waiting and praying that her husband may confess Christ with her. Last Friday the women of this meeting spent the day in fasting and prayer. Some of them did not leave their seats except to sing or pray, from nine o'clock in the morning when the meeting began till five o'clock in the afternoon when it closed. At least two of these had their small babies in their laps the whole of this time. The great number of these women are brought up in the Coptic faith. The Coptic consists of refraining from certain kinds of food such as meat, but eating other kinds as freely as is liked and praying not at all, so that this meeting was an example of what place prayer should have in a time of fasting. We are trusting for rich results in this district from the earnest prayers of these simple women.

The women's meeting in Miss Cabeen's school nearby has also a fine attendance and blind Khlil also holds one in his own house which is attended by from ten to fifteen women. This man is most zealous and faithful, always doing more than is required of him. Last year I told you that he had lost his two little ones inside of a month. This year he is rejoicing in the presence in his home of a little son. When I asked him what was the name of the baby he replied, "I want to call him Mohammed." "Why should you give him a Moslem name!" I said. "I don't believe you will get anyone to baptize him that." His reply was, "If I pray a great deal for the boy he may become a great evangelist to the Mohammedans, and if I name him Mohammed they will know that I love them and care for them and they will be pleased with him because he has this name." It ended in his being named "Raymond Lull" for the great missionary to the Mohammedans.

In the Tanta district we have had some encouraging meetings. Last summer I went out to a village in the outskirts of the Tanta district, a place rather difficult of access, being some distance off the railroad, thus making necessary a long and tiresome donkey ride. However, I felt repaid. The Bible women, who by the way, costs the Women's Board the sum of $1.25 a month, had gathered together all her pupils into the house of one of the church members in the village and we had a rousing meeting. It was an inspiration to me to have the privilege of leading such a meeting.

THREE CAIRO BIBLE WOMEN.

One of these is a convert from Islam.

This Bible woman is one who has been richly blessed by the Annual Conference in Assiut, and she is good at passing on the blessing to the women of her village.

This year she had had a new vision of her responsibility to the Mohammedans in her village. Our studies on "Testimony" in the Gospel of John at our little Local Bible School in Tanta had opened her eyes to this responsibility.

I wish time permitted to tell of some of the other village visits I have had the privilege of making this past year, and of the encouraging meetings, and of the wide open doors in nearly all of these Delta villages. We are trying to enter them little by little. In order to enter them we are enlisting some volunteer workers. A very encouraging work is being carried on in Kafer Zeyat by Miss Louisa Rasi, one of the teachers in the Tanta Girl's Boarding School. She goes over to this town every Sabbath afternoon and does house to house preaching as well as holding a regular meeting in the school house and often one among the Mohammedan huts. I am exceedingly pleased with her efforts along this line, and hope that other volunteer workers will fall into line. One of our best meetings is in the Kafr Aly Agha quarter of the city of Tanta. This meeting has been in existence for some time, it being the "house meeting" of one of the Bible women. Miss Baird has been going with the Bible women regularly to this meeting and has been a great encouragement to her, as well as leading her out into a larger work. Through Miss Baird's energy a house has been rented and it is being used for children's meetings and men's meeting as well as for two women's meetings a week. The attendance is large and is on the increase, being almost entirely Mohammedan.

Our great need in the Tanta town and district is for a larger number of workers and we trust that we may enlist the interest and prayers of all our friends in our effort to get more workers to enter the many doors opening to us.

Mrs. Work tells of meetings in and about Mansourah. On Friday afternoons the Bible woman and I went together to a Mohammedan suburb. After holding two meetings in a small, poorly ventilated room we asked that we might sit on the street in the shade of the house. A mat was brought and thereafter open air meetings were conducted in this place. In this way not only women and children heard the message, but men and boys as well. On Sabbath immediately after church service, the Bible women and one or two volunteers from the church, went to another village, a suburb where we have a room which we rent for holding meetings. After gathering twenty or thirty women together, one of the workers spoke to them, while another spoke to the children, and the others went to homes where the women were not free to go out. In this way the Word was being preached to at least one hundred souls. Many learned to pray and to repeat Scripture verses. "His Word shall not return unto Him void." Our great need now is for workers as both of our Bible women have left during the year.

Miss Teas tells about some of the "house meetings" which the two Bible women there hold both in Benha and in the surrounding villages which they visit quite frequently. There are six or seven of these villages regularly visited by train as long as the Bible woman, who is rather delicate, was able to do it. The people are eager and long for her visits. The following is a sample of a visit: The weaver leaves his loom and takes her through the town, bringing her to his little shop where a piece of the newly woven cloth is spread on the ground for her to sit on. The neighbors are called in for the meeting. Both Mohammedans and Copts are among those who assemble. Sometimes a Mohammedan man comes and manifests great interest and better a good knowledge of the Scriptures, thus testifying to the fact that prejudices are being broken down. There are also three "house meetings" in Benha.

In Cairo, under the superintendence of Miss A. Y. Thompson, there are seventeen of these "house meetings." When held? Monday, Tuesday, Wednesday, Thursday, Friday. Usually in the morning. "Come go with me to such and such a meeting" is Miss Thompson's usual form of greeting to anyone who may happen to be a visitor at the Cairo Mission House any morning of the week.

A VOLUNTEER FOR BIBLE WORK IN THE SUDAN.
Taken at the Bible Women's Conference.

It is worth while, too. In fact it is an inspiration to meet with forty women, the number in one of these meetings, or with eighty or more, the number in another of these meetings, or with some of the smaller groups, women in the busy, throbbing city of Cairo, in the wicked, worldly city of Cairo, who have time and the inclination to turn aside in the forenoon of a day which could be so full of other things and meet together for prayer and praise. Some of these meetings are led by one of the pastors, some by Miss Thompson herself, some by a Bible woman, some by a volunteer worker, such as Mrs. Gindy, or Mrs. Khyatt, two women of wealth who are earnest Christian workers. In North Cairo there is a meeting for Moslem women conducted by Mrs. Zwemer. In connection with this meeting there is a little school which is used as sort of a drawing card.

Miss Paden, Superintendent of work for women in the Beni Suef district, tells of how one of her Bible women goes out to a fellaheen village every Sabbath to hold a meeting with the women there. She tells of another Bible woman getting a Moslem woman to attend a meeting regularly by putting a Psalm book into her hands; and of a Coptic pupil so desirous that a meeting would be held in her house that she moved into a larger and more expensive house, but more suitable for the "house meeting."

In Assiut district the work among women is superintended by Miss Hogg. In Assiut town there are eleven special meetings for women and in addition to these the little "house meetings" conducted by the volunteer workers, school girls, teachers and women from Assiut. About thirty of these meetings are held weekly and though owing to the impossibility of adequate superintendence, their location has been decided rather by the openness of the door than by the strategic importance of the peculiar spot chosen, more Mohammedans are reached in this way than by any other means. Of about three hundred and fifty hearers, one-third are Moslems.

One of the special happenings of 1915 was a series of meetings before and after the Synod's Prayer Conference in October. Mr. Fairman, of the North African Mission, was the speaker and he was warmly welcomed and greatly liked. The women were distinctly stirred. Other claims made it impossible to follow up the movement with the personal visitation and attention that were so desirable and we cannot therefore know how much of a permanent nature was accomplished, but thirty-three for the first time pledged themselves to some form of service, either private or public, while over twenty more renewed their old pledge or added to it in some way. Some pledged themselves to daily prayer for unconverted friends and neighbors, some to efforts to bring them to church or prayer meetings, or to definite per-

sonal work amongst them, while a few undertook to visit the sick of the congregation or look up the absentees. Tract distribution was also suggested.

Mrs. Philips reports that there are eight special meetings in Luxor and Karnak with rather a large attendance, and three in Kous.

Irregular Meetings.

The funeral in Egypt is one of the places where it is becoming more and more possible to preach the Gospel.

Mrs. Philips, Superintendent of Women's Work in the Luxor district, tells of one of her Bible women that she is able to do much toward getting Christian families to abolish the dreadful funeral customs. She goes to read the Word and to pray at these funerals, sometimes going to as many as five a day, and one word from her will often quiet the hideous screaming and wailing of a lot of women.

The changing attitude of Christians towards these ancient funeral customs is well told by Miss Hogg. "More use has been made this year than before of the opportunities for preaching that are afforded by the large audiences attainable at funerals and mournings. There are gathered in one court Copts, Protestants, and Moslems, many who knowing the Gospel disregard it and many who know it not at all, and when silence has once been secured the people are usually in the mood to listen and more impressionable than in an ordinary meeting. Two of our Bible women are specially welcome on such occasions, as, having greatly suffered, they speak from experience and out of the fulness of their hearts.

"One of these, Goota, was bereaved this year of her oldest son after a lingering illness, and as her husband is an ill-natured ne'er-do-well the loss was especially severe. Her resignation was of the sweet, positive type, so distinctively Christian, and her prayers with those who gathered to console her, together with the sweet expression on her face, were such a sermon as one does not easily forget. Every such triumph of faith and love is a blow to the custom of the past that have crushed out joy and progress from so many a woman's home.

"A more public blow was dealt these mourning customs at the death of Busta Bey Khayat, by the bravery and steadfastness of his widow and daughters who were among our volunteer workers and are loved and admired by all who know them well. The man was worthy of all honor and the ties that bound him to his family had been peculiarly tender and intimate besides which, as he was the last of his generation in a family of old standing and of enormous wealth, all the rules of society demanded an elaborate and prolonged display. The family had, indeed, in days past been noted for such displays and the most terrible mournings some of us have ever witnessed we have witnessed under their roof. But all has changed and on this occasion, though the temptation was so great, the widow exercised the utmost self-control and self-denial from the time the funeral left the house. The old custom had been to hire a mourner to lead in the wailing, instead of this a comforter was hired, Bakheeta Salih, one of the Bible women to whom suffering has given a message. The dwelling became a church and the crowds of women who gathered daily, instead of dividing their time between wailing and gossip, sat quietly listening to the reading and preaching of the Word or joining in prayer. At times a deep impression was made and Bakheeta had the feeling that God Himself supplied her with the daily power for the task."

Khartum, Sudan.

Dear Friends:—

Here we are stopping with Dr. and Mrs. Giffin at the Boys' Home on our way back to Nasser after our summer in Egypt. The memory of stops at the Giffin's I'm sure will be one of the sweetest memories many of the missionaries have of the Sudan. Whether we are many or few who drop down upon her, it always seems to be the same Mrs. Giffin. She always makes you feel that its not the least speck of bother and the pillows and sheets and blankets she can produce are nothing short of magical. I used to wonder where she was ever going to put some of the crowds that

gathered there to sleep. I don't wonder any more for I know they will all be comfortably "put" some place. The pleasure of "stopping at the Giffin's" is one thing you all have missed by not coming to the Sudan as missionaries.

I didn't intend to make you all envious though when I began, I really meant to tell you something about the Home. There are over thirty boys here now, some of them are orphans, some would be better off if they were. Some know who their fathers are, and some do not. Altogether it's a bunch of lads that make you feel sad when you think of their past, but hopeful as to their future, since they are in the Home. They are not sad or troubled about past or future, just a crowd of lively little imps that taxes Dr. Giffin's inventiveness to keep them all busy and out of mischief in the very meagre space he has for such an institution. Of course, the boys all attend the Mission Day School for Boys, which is just next door, but they need acres instead of feet of land to develop them into men. As you can imagine many of them are predisposed to evil, and idleness if not the root, is soil in which evil flourishes, and there is nothing like working out in the sun and air and soil and water to bring out the best in any one.

Now, Dr. Giffin has planned and prayed and pondered and preached about the need—the absolute necessity of a larger place in which to rear these boys. Well, he has the boys, but in the present quarters he can only admit about one-fifth of the boys who apply. He has found the desirable plot of ground; everything is found now but the money to buy the land, and God wants you to find that.

You might think that the Boys' Home in Khartum would not feel the European War much, but the Greek cook, Socrates, who has been Mrs. Giffin's literal right hand man for several years, had to go to Greece to help preserve the friendly neutrality there, so Mrs. Giffin has had to go into the kitchen assisted only by Mohammed Ali, the slowest person ever made. He exhausts the patience of all the mission ladies in turn and then in such emergencies as this always comes to the rescue and begins his rounds again. He realizes his speed limitations; one day he returned from the market where he had been sent to purchase the day's food with only about half the required amount. Mrs. Giffin said, "Why, Mohammed Ali, that's only half enough for the boys." "Well," he replied, "that is all I'll have time to prepare." Mrs. Giffin saw to it that the boys didn't suffer.

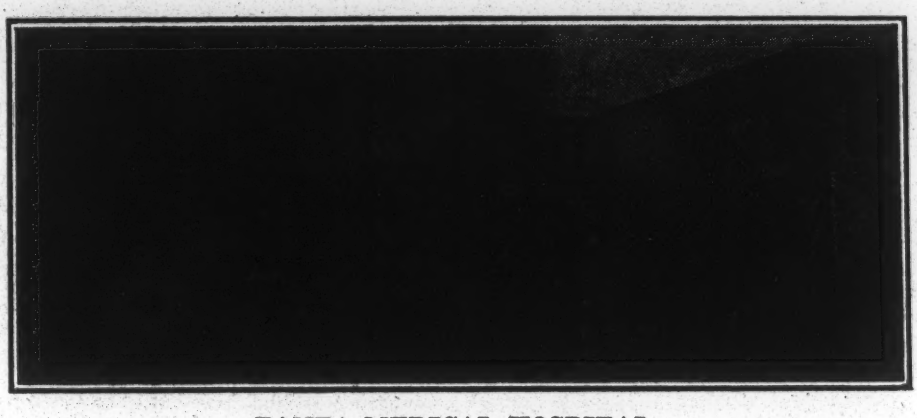
The oldest boy is about fifteen and the youngest is about six months—baby Laka—when he was about three months old his father, in a fit of uncontrolled anger, killed his mother, who had interferred in his attempt to murder his brother. He was seized, of course, and sentenced to death, but the sentence has since been made imprisonment for life. Having heard of the Home, relatives and friends wrote, asking for the boys to be taken in here; there are four including the baby. He was, of course, under the age limit, but Mrs. Giffin could not refuse him. You should have seen him when he came about a month after his mother's death. He had been cared for by his little sister (now in the Girls' Boarding School, Khartum North) his food had been given him irregularly by mothers who had babies of their own coming in. If no one came to feed him, milk was procured in the market and fed to him sweet or sour as it happened to come. He was more dead than alive when he reached the Home after twenty-four hours on the train. You can imagine that he was seriously ill, and in addition to all her other duties Mrs. Giffin has given him a mother's care. He is a dear, bright, little lad now—well and happy. May he grow up to be a great blessing to the Sudan and a comfort to Dr. and Mrs. Giffin who are sacrificing now for him so much of their needed rest and comforts.

Nearly all the boys are Moslems. Do pray earnestly that there may be a great awakening here during the coming year and that at least thirty brands may be snatched from the burning through this Home opened to boys who are worse off than the fatherless.

Very sincerely,

(Mrs.) Charlotte Claney Lambie.

A MESSAGE FROM TANTA HOSPITAL.



TANTA MEDICAL HOSPITAL.

The Hospital as it stood when building operations were suspended in 1914. Since then some work has been done. The appeal is now made in sums within reach of Societies and individuals and we doubt not the Church will consider the opportunity and respond promptly.

—Editor Women's Missionary Magazine.

TANTA HOSPITAL.

So many vessels have been sunk and their contents destroyed that one can hardly depend upon getting mail either to or from Egypt with any degree of certainty. This accounts for the fact that we have neither pictures nor late information concerning Tanta Hospital although many letters have been written asking for items. A copy of the minutes of a meeting of the Egyptian Association held February states that owing to increased prices of materials the hospital buildings are going to cost more than was at first anticipated. We shall be compelled to make every effort to meet this unexpected increase in appropriations, although at present writing we have no definite information at hand as to the amount required. A committee was appointed by the Women's Board to go over the plans and fix prices to the various rooms therein, in order that congregations, societies or individuals might undertake the furnishing of one of these rooms as a memorial to some loved one gone before or in honor of some worker who is still here and able to appreciate the compliment.

The first floor of the building contains the following list of rooms:

Rooms	Cost of Equipment
Superintendent's Office	$ 200.00
Male Doctor's Office	200.00
Female Doctor's Office	200.00
Sewing and Linen Room	150.00
Women's Waiting Room	100.00
Men's Waiting Room	100.00
Treatment Room for Women	75.00
Treatment Room for Men	75.00
Laboratory and Drug Room	300.00
Diet Kitchen for Men's Ward	100.00
Diet Kitchen for Women's Ward	100.00
Eight Private Rooms (Each $100)	800.00
Large Ward for Men	1000.00
Large Ward for Women	1000.00
Second floor contains:	
Superintendent's Room	150.00
Obstetrical Department	200.00
Electrical Department	150.00
Diet Kitchen for Men	100.00
Diet Kitchen for Women	100.00
Operating Room	500.00
Sterilizing Room	250.00
Preparation Room	100.00
Linen Room	75.00
Children's Ward	1000.00
Double Room for Men	200.00
Double Room for Women	200.00
Twelve Private Rooms (Each $100)	1200.00

Contributions for the Boards of the Church for the year are all in. The Assembly Reports are complete. Contributions for the regular missionary work for the year ending April, 1916, have all been made and our treasurer's books audited so that in making an appeal to those interested in Tanta Hospital, we are not attempting to divert a dollar of regular money from regular channels. In this country where peace and prosperity prevail, are there not hundreds who would be glad of the opportunity to take any one of the rooms mentioned above for the small amount of money set opposite and thereby help us to hasten the day when this modern, well-equipped hospital shall throw its doors wide open, not only for the suffering men, women and children of Egypt, but also for the sick and wounded soldiers who need the loving care and skillful administrations of our devoted medical and other missionaries. If your fathers, husbands and sons were enlisted in the war, would you not be glad to know that their wounds and diseases would be lovingly cared for, where letters home could be written by sympathetic nurses and where they would be pointed daily to the Great Physician not only of bodies, but of souls.

Anyone contributing any of the above named sums of money may give the room designated any name they choose, tablets of some kind with the name will be placed upon the door of the room or in some other fashion which will set forth the fact that this room is there in memory of or in honor of a certain individual or society. We are sure this appeal will not be in vain because we know that you remember and love Him Who said, "I was sick and ye visited Me." In these days when women are busy with Red Cross work, with knitting and sewing and planning to send gifts of various kinds across the sea to those who suffer from this terrible war, shall not our United Presbyterian women make an extra effort to see to it that this hospital, the only one we own in that land, shall be fully equipped and opened without a single outstanding dollar of indebtedness?

The first contribution for a room has been received from Mrs. Nettie H. Bougher, one of our good workers in Columbus, Ohio. She sent $100.00 for which sum we have given her the privilege of naming the treatment room for women at a cost of $75.00 and a life membership certificate for $25.00, because as you remember all life memberships received up until the first of June go to Tanta Hospital. This money came as a direct answer to prayer and was unsolicited and unexpected. She found out long ago that it was more blessed to give than to receive.

Another unexpected and highly appreciated gift was received yesterday from our long time friend, Mrs. T. D. Mellon, of Dormont, Pa. "Twenty-five dollars for Tanta Hospital in response to appeal in Magazine."

"Inasmuch as ye have done it unto the least of these, ye have done it unto Me."

MRS. H. C. CAMPBELL.

CHRIST'S MISSIONARY PROGRAM, MATTHEW 9:36—10:8

KNOW
"Harvest Plenteous—Laborers Few."

- Study Missions—Read Books.
- Missionary Meetings—Regular—Powerful.
- Missionary Days—Anniversaries.
- The Church and the Field.

PRAY
"Pray ye the Lord of the Harvest."

- Privately—Definitely—Regularly.
- The Prayer Circle—Groups—Agreement.
- Public—Dependence on God.

GIVE
"Freely ye Have Received, Freely Give."

- Systematically.
- Weekly—Monthly—Annually.
- Proportionately.
- Cheerfully—As a Privilege.

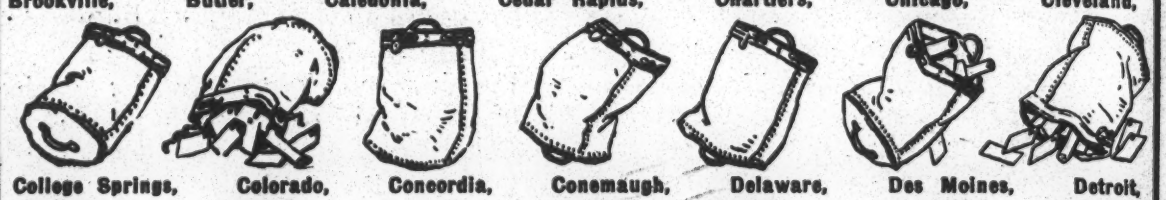
GO—PREACH
"As ye Go Preach—Heal."

- Yourself—Sons—Daughters—Friends.
- Student Volunteers.
- Pastors—Christian Workers.

NAMES OF PRESBYTERIALS RECEIVING "MAIL BAGS" FOR THE "MAGAZINE SHOWER."

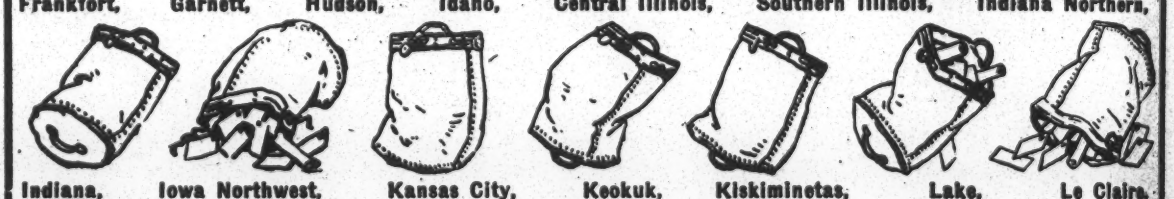
Albany, Allegheny, Argyle, Arkansas Valley, Beaver Valley, Big Spring, Boston,

Brookville, Butler, Caledonia, Cedar Rapids, Chartiers, Chicago, Cleveland,



College Springs, Colorado, Concordia, Conemaugh, Delaware, Des Moines, Detroit,

Frankfort, Garnett, Hudson, Idaho, Central Illinois, Southern Illinois, Indiana Northern,

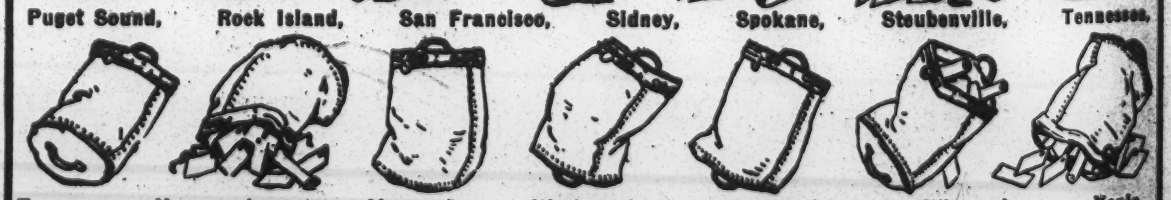


Indiana, Iowa Northwest, Kansas City, Keokuk, Kiskiminetas, Lake, Le Claire,

Los Angeles, Mansfield, Mercer, Monmouth, Monongahela, Muskingum, New Jersey,

New York, First Ohio, Oklahoma, Omaha, Oregon, Pawnee, Philadelphia, Pittsburg (Kans.),

Puget Sound, Rock Island, San Francisco, Sidney, Spokane, Steubenville, Tennessee,



Texas, Uncompahgre, Vermont, Westmoreland, Wheeling, Wisconsin, Xenia.

QUESTIONARE

? ? ? ? ? ?

How can every woman in the Church help to make the Xenia Convention a great success?

By praying for it: by working for it.

How can every missionary society have an active part in the Convention?

By sending five or more new subscriptions for the Missionary Magazine to its treasurer, Mrs. S. M. Kelso, Xenia, Ohio, on or before May 8, 1916.

How can the "Magazine Shower" be made the heaviest and most refreshing in the history of the publication?

By every society helping to fill its Presbyterial "Mail Bag" with Magazine subscriptions.

What will make the "Magazine Hour," May 14, the most enthusiastic hour of the Convention?

Every society furnishing its full share of righteous enthusiasm.

How can this be done?

By the society deciding what its "full share" of new subscriptions should be, and persevering until the number is even more than complete.

What is righteous enthusiasm?

An ardent desire in respect to some desired object upon which is written, "Thus saith the Lord."

What is the "desired object" for the Magazine hour of the Xenia Convention?

1st. To have every missionary society add at least five big "one dollar drops" to the shower.

2nd. To have every Presbyterial add its full share of "drops," and thus place its name on the Magazine Honor Roll.

WHY NOT?

AT THE

XENIA CONVENTION

May 9-12, 1916

What would such an abundant "shower" mean to the women's work of our United Presbyterian Church?

Increased and deepened interest in missions, enlarged membership in societies, more frequent and fervent prayers for Christ's cause, more liberal contributions and thank-offerings and more souls saved.

What rich blessing would it bring to the entire Church?

God's hearty approval: "Well done, good and faithful servants."

What will cause God to withhold His "well done" from societies?

Indifference, indolence and lack of effort on the part of their officers.

Take heed to Paul's exhortation: "Be not weary in well doing for in due season ye shall reap if ye faint not."

Our Prayer.

God forbid, that upon any missionary society He should be compelled to pronounce, "Woe to them that are at ease in Zion."

EDITORIAL.

THE WOMEN'S GENERAL MISSIONARY SOCIETY OF THE UNITED PRESBYTERIAN CHURCH OF NORTH AMERICA WILL HOLD ITS THIRTY-THIRD ANNUAL CONVENTION AT XENIA, OHIO, MAY 9-12, 1916. CONVENTION PRESIDENT, MISS LILLIAN ROBERTSON, 1420 W. THIRD AVE., SPOKANE, WASHINGTON.

THE ANNUAL CONVENTION.

"Before thee Lord a people waits,
To praise thy name in Zion's gates;
To thee shall vows be paid."

We come into the Thirty-third Annual Convention of the Women's General Missionary Society with prayer and thanksgiving, prayer that God will accept the labor and efforts of the past year, so far as it has been to bring honor and praise to Him, with thanksgiving that we live to serve Him. If we have the full appreciation of these blessings there will be no doubt about the spiritual results of the Convention. We must not attend the Annual Convention merely to be entertained by a good program. We cause it to fail in its purpose unless we bring an intelligent, sympathetic interest to all the work represented, and have an opinion concerning the plans for work projected. The annual reports are given for our instruction, as well as for our encouragement.

Just in proportion as we become a part of this enterprise will we be benefitted, and be a benefit to others.

The Women's Missionary Magazine, the women and the homes of the United Presbyterian Churches in Xenia, the Women's Missionary Societies of Xenia Presbytery, unite in extending a cordial and sincere welcome to all who come to the Thirty-third Annual Convention to be held in the First United Presbyterian Church, Xenia, Ohio.

* * *

LOOK FOR YOUR DOLLS IN THE PICTURE OF THE JUNIOR EXHIBIT AT XENIA.

* * *

Delegates and visitors please send word of time of arrival in Xenia to Mrs. Ben R. McClellan, Secretary of the Local Committee.

* * *

Unless there is a great surprise awaiting the Women's Missionary Magazine, there will be no "Mail Bag Shower" in the Convention, commensurate with the great amount of time, labor, thought, prayer, and money that has been literally poured out by the Editorial Committee, in order to give to *your own* missionary periodical a larger circulation. This effort is no private enterprise, only as our women read and know can we expect to maintain our work and enlarge its borders in keeping with the growth we project from year to year.

It does seem that at least *five hundred* societies out of the nearly twelve hundred to whom we mailed the appeal for new subscriptions would engage in a campaign for at least *five new subscriptions* each, thereby not only bringing to the Convention the inspiration of the

larger circulation of the Women's Missionary Magazine, but also an assurance that in the congregations there was beginning the important work of giving to every home some idea of the work our missionary enterprise represents. The sincere purpose and results of our effort as Editorian Committee is to make a good Magazine and increase its circulation. Let us keep in mind that the voluntary service of placing a good monthly missionary periodical in the homes of our church membership could not be accomplished if we were not devoted to the cause and its mission. The task would be unbearable unless it had love and zeal for its mainstay.

A similar devotion and untiring zeal is necessary in every Women's and Young Women's Missionary Society in order that the entire woman membership of our church may become intelligent, devoted readers of the Magazine, and, following this, reliable supporters of the work our Women's General Missionary Society is pledged to perform.

We continue to hope that the remaining days preceding the report of the "Mail Bag Shower" may bring at least on an average of five new subscriptions from at least five hundred societies, and that the great effort and expense to give the Magazine its largest circulation will not be in vain.

* * *

DOLLS! DOLLS! DOLLS AND MORE DOLLS! OH SUCH A SHOWER OF LITTLE BEAUTIES TO MAKE HAPPY HEARTS NEXT CHRISTMAS.

* * *

In this issue we close the United Mission Study Course. Only those who have studied the six chapters of the King's Highway by Mrs. J. P. White, and the Home Missions in Action by Mrs. T. C. Atchison, appreciate the great amount of labor and valuable information we have placed on our pages. We have had the most complimentary appreciation from women who give missions a supreme place in their lives and program, and we feel assured that the six months' issues of the Women's Missionary Magazine that have carried this valuable material to its readers have been a great work. The illustrations have been of no small responsibility to procure and purchase. A bound volume of these numbers will hold a place in any library of missionary literature.

* * *

ALL EXHIBITS MUST BE PLAINLY MARKED WITH THE NAME OF SOCIETY SENDING THEM.

* * *

The June number of the Women's Missionary Magazine is devoted to our Home Missions.

* * *

As we go to press we learn of the death of William Martin, third son of Rev. and Mrs. Howard Martin, our India missionaries. The sad occurrence of the death of this young man, at New Concord, Ohio, a student in third year class at Muskingum College, has added sorrow in that his father, Rev. Howard Martin, is now enroute on Pacific Ocean to his home furlough and will know nothing of this death for several weeks.

* * *

ALL DOLLS AND ARTICLE FOR THE JUNIOR EXHIBIT AT XENIA CONVENTION MUST BE SENT AT ONCE, OR THEY CAN NOT BE INCLUDED IN THE PICTURE.

* * *

Because of some mis-connection in mails, between the Parsonage Secretary's desk and the Editorial Department of the Women's Missionary Magazine, the report of Parsonage payments has not appeared. We hope to have a complete report to date in the June issue.

THANK-OFFERING DEPARTMENT

EDITED BY MRS. MARY CLOKEY PORTER.

2828 Perrysville Ave., North Side, Pittsburgh, Pa.

Business Address, 905 Publication Building, Ninth St., Pittsburgh, Pa.

A GLOOM KILLER.

A little bit of kindness
To others now and then;
A little bit of blindness
To faults of other men.
The wish to be forgiving
When things some how go wrong,
Then life is well worth living
And hope is worth the song.

—Selected.

The song we should sing each day,
As life keeps passing on,
Is thanks to our Creator
For blessings we have won.
Then in gratitude let's aim
To make the world the better,
For while we're living in it,
To it we are the debtor.

—M. C. P.

POWER THROUGH GRATITUDE.

Prayer is the one victorious force in the missionary conquest, but it may be said that thanksgiving and praise belong to even a higher order of service, for through them comes added power for prevailing prayer. There is no danger, but men will always pray in the sense of asking blessings of God; men will always feel the need and insufficiency and narrowness of their lives, and they will always in the times of their keenest realization cry out to heaven for help. But there is danger that they forget to thank heaven for help and blessing when they come, and forgetting, they miss the fullness and power they bring.

—Lutheran Leaflet.

GIVING IS WORSHIP.

No matter how large the gift, or how bright, it will weigh nothing in heaven unless behind it is worship. The truly grateful heart never puts God off with a mite and then walks home from church with a self-confident stride thinking he has done enough. A gift is not the payment of a tax, but the joyful placing in God's hand that which is already His own. It is not trying to buy heaven, but a longing desire to give to God the whole earth.

The Scriptures say nothing about the exact amount each one should give. It matters not how much or how little one has given. The query is: What was the heart's attitude? How does it speak? What does it want? Treasure in heaven, or fame among men? Which does it prize more, the world's applause, or the favor of God? What is the heart's real prayer as the hand offers the gift—think well of me or think well of Jesus Christ Who gave His all?

—Ram's Horn.

WHAT IS WRONG?

What is wrong with God's people today? Is it not self-indulgence on one hand and the giving of a mere pittance to the Lord's cause on the other? Is it not living a life of ingratitude—accepting the blessings and mercies God daily bestows upon them in abundance, and forgetting the Giver?

"*Forget not all His benefits,*" saith the Psalmist.

IN CHRIST'S LIKENESS.

Many, whose names are upon the church rolls as followers of Christ, are in this age content with feeding the hungry, clothing the naked, caring for the sick, comforting those who mourn. All this is Christlike, but He went much farther, and His people to be true followers of Him must walk in His footsteps. His chief aim was and is the saving of souls. Many Christians today contribute large sums for benevolent causes, while they give but mites for carrying the news of a Saviour to the lost world. Thus they are satisfied, but not "with Christ's likeness."

Why not begin now—today—to observe the Scripture rule in helping to extend Christ's kingdom? Upon the first day of the week let every one lay by him in store as God hath prospered him. 1 Corinthians 16:2. Thus you will observe regular giving, "Upon the first day of the week." Systematic giving—"Lay by him in store!" Proportionate giving—"As God hath prospered him."

Try it—in prayer, and watch for the blessings that will come to the church, to the world and to you.

Need of Education in Giving.

Throughout the entire church there is need of an educational movement that will lead every Christian man and woman and child to recognize Christ's ownership of time and strength and talents and means. When that need is met, then will God hasten the day "when every knee shall bow in worship before the one true God," and when "every tongue," whatever language it may speak "shall confess Christ to be the King of kings and the Lord of lords."

Robert E. Speer truthfully declares, "The real joy of the Christian life and the freedom and satisfaction of the life of prayer will hinge on the adequacy with which we learn the lesson of a faithful, unselfish, Christian stewardship." And he adds, "What is the use of praying without giving? If God's people desire to rise into a larger life of Christian fellowship, the pathway must be through Christian stewardship."

Christian Stewardship.

"There is no more important and vital subject than Christian stewardship. It is not interesting to the church at large, because it comes too near home: because it drives the principle of Christian responsibility right into the actual life and deeds of the man."

Many writers say, "What the church of this age needs is information: that if the church knows more of the spiritual needs of the world she will give more."

This is truly one important point to consider, but the main incentive for giving to the Lord's cause is, *What I have, is not mine: it is God's, and I am only His steward.*

God gives life and health and talents and wealth, to be used for His honor and glory—and not for our own. Hence, when God's people reach that high plane where they recognize that they are only stewards—caretakers—of that which God has entrusted to them, then, and only then, will the problem of giving be practically solved. Something is needed to bring this great principle of stewardship into actual operation. Can there be any better device than the old law of the tithe?

It is easy to teach children that, "The tithe is the Lord's;" that one cent of every ten, and ten cents of every dollar belong to God and He claims them just as He does one day in seven of our time.

While it is often difficult to convince older people that "they are robbing God" when they withhold from Him the one-tenth of their income, when they are really convinced of the truth of this Scripture teaching and they set apart

the one-tenth, they are not satisfied unless they give more. Soon they come to believe that as the one-tenth belongs to God, they are not actually giving gifts to Him, until they give freewill offerings from the remaining nine-tenths.

When this high plane is reached by God's people then the question of every consecrated life is, "What more can I give to show my love for my Lord?" Then follows the Thank-Offering—the real love offering which is the cap-sheaf in giving.

"Come near and bring thank-offerings into the house of the Lord."

SENIOR LIFE MEMBERS.

$25.00 Each.

March 20, 1916, to April 15, 1916.

1. Mrs. A. C. Stewart, Viola, Ill. By her husband.
2. Mrs. George McIntosh, New York, N. Y. A member of the W. 44th Street W. M. S.
3. Mrs. Rachel Atkins, Columbus, Ohio. By W. M. S., Neil Ave. Church, Columbus, Ohio.
4. Mrs. Ida Strane. By W. M. S., Jordan's Grove Congregation.
5. Mrs. Frances M. Walker, Pawnee City, Nebraska.
6. Mrs. W. P. Martin, a member of the Eau Claire W. M. S. In honor of her father and mother, Mr. and Mrs. Robert Barrow.
7. Mrs. H. E. Montgomery, Grove City, Pa. A member of Grove City W. M. S. By her husband.
8. Mrs. Robert Hall, Oneonta, N. Y.
9. Martha Louise Maxwell. By A. B. Caldwell, Greensburg, Ind.
10. Mrs. A. A. Berry, Clarinda, Iowa. By the W. M. S., Clarinda, Iowa.
11. Miss Minnie Shelly, Richmond, Ohio. By her sister, Mrs. Alice B. Shelly Priest Higby, of Clarkston, Wash.
12. Mrs. Sara A. Dalzell, Pittsburgh, Pa.
13. Miss Margaret D. Clark, Washington, Pa. By her sister, Miss Jennie Clark, through the W. M. S. of First Church, Washington, Pa.
14. Mrs. Belle M. Hill, Canonsburg, Pa. A memorial for loved ones.
15. Mrs. Nettie H. Bougher, Columbus, Ohio. By self.
16. Mrs. H. R. Moffet, Monmouth, Ill. By her husband.
17. Martha Kingsbury Littell. By the Y. W. M. S. of Second Church, Wheeling, W. Va.
18. Miss Bertha Dean, Cedarville, Ohio. By Mrs. Dora F. Kerr, Cedarville, Ohio.
19. Miss Helen J. Ferrier, Luxor, Egypt. By W. M. S., Traer, Iowa.

MRS. J. B. HILL,
Treasurer.

THE PRINTED PAGE.

No agency can penetrate so deeply, abide so persistently, witness so daringly, and influence so irresistibly as the printed page. The printed page is the strategic method in missionary work because it is the method of the Book, and the printed page of the Sacred Book is the final authority in missionary propaganda. The rural delivery has brought all the remote places into one large neighborhood and the daily and county papers give the world's latest news to men and women, even in most remote places, within twenty-four hours. Is there a larger obligation resting upon Christian people than to send through the columns of these magazines news that will be uplifting, that will inspire high and noble ideals of living, that will give to women in the routine of daily life thoughts above work and the endless round of domestic duties and petty cares, news that will bring them into sympathy with the great movements of our days?—*The Bulletin.*

YOUNG WOMEN'S DEPARTMENT

Edited by the Young Women's General Secretary,
Miss Ida B. Little, 132 Allison Ave., Washington, Pa.

NEW MOTTO: "FORWARD INTO LIGHT."
NEW AIM: "HAVE YOU HAD A JOY? PASS IT ON!"

YOUNG WOMEN'S SPECIAL WORKERS:

Miss Roma Beatty, Sialkot City, India
Miss Edna Jean Giffen, Cairo, Egypt
Miss E. Margaret Rogers, Frenchburg, Ky.
Miss Eleanor W. Maconachie, Pathankot
Miss Ruth M. Eddy, Cairo, Egypt
Miss Christianita Totten, Henderson, N. C.

NEW SOCIETIES.

Kansas City Presbyterial, 1st Topeka, Kans., Y. W. M. S. Seven members; president, Miss Mary Owen, Topeka, Kans., R. F. D. No. 2.

Puget Sound Presbyterial, 1st Tacoma, Wash., Y. W. M. S. Sixteen members.

SOME THINGS TO CONSIDER.

An effort is made as the months come and go to have a steady increase of new Young Women's organizations. The worker is cheered now and again by her success. Again all her efforts seem fruitless. That the church at large may know that all is not easy sailing and therefore be charitably disposed towards its workers, parts of letters telling why no Young Women's Societies were formed in a certain locality are presented below. One says:

"It does not seem possible for us to form a Young Women's Society. We do not have very many young ladies, and most of those we do have go away to teach or to attend college during the school season. As to the mission study class, the young people we do have are busy with their school work and most of them live out in the country too far to come in at night or on Saturdays."

Another: "At present we could not organize the girls for we have not enough. We have some young married women whom we have been trying to interest in the W. M. S., but without much success. I am sorry when the girls marry they have to be excused."

Another says that "because so many are attending High School or are teaching, should a Y. W. M. S. be organized, the work would fall on the ones that push the work in the Young People's Society." This person favors putting all the effort on one organization, the one already formed, the Y. P. C. U. A class in Sabbath School, one made up of young women, gives money towards some special missionary object. This is considered sufficient.

The next letter gives some encouraging features, but one thing is not flattering. They have only three girls, perhaps, that are dependable and they are kept busy with the Y. P. C. U. and Sabbath School and are members of the W. M. S. Consequently, they have no time for a society of their own. However, the matter has been talked over and they hope that some day in the near future, they will have a Y. W. M. S. They feel it will be a great help to the girls.

The last writer speaks about her desire that a society may be organized in a year. A Bible study class now in progress has in mind the thought to perhaps take a study in missions when the Bible course is finished. The hope is that the mission study class may develop into a full-fledged Young Women's Society.

Is your reason for not forming a society for your girls and young women found in any of the above letters? A little searching may discover to you that none of these things are keeping you back. It may be a fear that you fail in the attempt; or that you may be assuming a burden which may grow heavier; or is it indifference to the need or a spirit of undeniable worldliness? We have or should have a reason for everything we do or leave undone.

WORK OR DRUDGERY—WHICH?

These Spring days cause a multitude of thoughts, hopes, feelings in all normal humanity. Like the forest animals, we have been in winter quarters for a season. All nature has seemed to be imprisoned. When the sun crossed the meridian on its northward march, the shackles of winter began to loosen and soon dropped off. Activity was everywhere present. With all this activity came work or drudgery—which?

Work is a God given blessing, meant for the proper development of man—body, mind and soul. When accepted in the spirit in which given, man is happy. When it is thought to be a burden or the injustice of God or man, he is unhappy. Work then ceases to be work and it becomes drudgery. Let us keep this distinction in mind for a short time.

It is the time for house cleaning. Grime is everywhere. Windows need polishing. Curtains once white have assumed a darker hue. The brightness of carpets is overcast with a hazy veil. Renovation from attic to cellar is needed. Cheerful work accomplishes the end intended—cleanliness—a contented mind still in possession. Drudgery makes it a tale of woe and nothing to show for the worry and fret. So with matters of the kingdom. There is much to do this season of the year. If we follow God's plan, cheerful work is our portion. If our minds are ever on our hard tasks, driven like slaves to the market, we are just ordinary drudges. Are any of us entirely free from the latter designation?

To be sure, sometimes otherwise cheerful workers are forced into being drudges because you and yours and some one else shun your rightful responsibility! Human flesh is overburdened. Do any of us force drudgery on another?

Of all work, Christian work should be the happiest, for it is so near the heart of our Master. Perhaps it becomes burdensome to even attend the monthly missionary meeting. It is too much bother to prepare a paper or a talk. It is too difficult to lead the meeting or offer a word of prayer. Even the money asked of us may have trouble escaping our fingers. We never feel in the mood for singing praises or using our voice to cheer someone else. What drudges!

Holy Writ says to let the Word of God dwell in you richly, a remedy for secretaries or treasurers who may be somewhat harrassed by the arduous work just completed.

Our best work is not too good anywhere, particularly if we are dealing with Christ's bride, the Church. We shall try to be happy in it all, being sure of the blessing and shall not worry about the fruits. "Let a man do his work, the fruit of it is the care of another," says Carlyle.

IDA B. LITTLE.

SHOULD THE Y. W. M. S. ADOPT UNIFORM SUBJECTS?

Every institution of learning, whether it be high school, college or university, has a carefully planned and closely carried out course of study to present to those who would seek to enter its walls for an equipment for life's duties. It has not been found advisable to let each class arrange its own curriculum and carry on its own study as it may choose. But certain ones peculiarly fitted for this work by special training and large experience have put into it their time and thought, and the result is seen to be a complete, related whole. One year cannot be missed without marring the finished product. Should not our School of Missions have a course as carefully planned and complete as any for secular institutions? The time has come when we must present something worth while, if we expect to keep the growing girls interested, and with no thought of dropping out of the ranks when they change from one department to another.

If we can offer a certain fixed course of instruction for the Juniors, another for the Y. W. and another for the W. M. S., each related and progressive, with some recognition for the completion of each separate grade, we will appeal to their love of knowledge and achievement which will bring definite results.

Now this cannot be accomplished without "adopting uniform subjects." And this also means the expending of much time, study and prayer by those qualified to undertake this work. But that it would pay there can be no doubt. What individual society could have spent the time, money and thought to prepare a program for use in their meetings which would equal that given this year in the mission study, "The King's Highway?" The uniting of forces in this instance has been of great benefit and when we see the result which has come in awakening such a missionary interest in all the different denominations, and how much unity of purpose and common interest it has brought, it certainly shows the value of a uniform subject and the United Mission Study Course.

The foundation for the studies in each department must, of course, be the Bible, but graded so as to fit each phase of advancement. In the Junior societies, in the very beginning, should come the thought of missions as a duty, getting this thought firmly fixed in the mind of each so that the expression, "I do not believe in foreign missions," will be obsolete, and as unthought of as, "I do not believe in prayer." When once the "missionary passion" is aroused in the young Christian, the expanding of the entire spiritual life is most natural and fruitful. With this should be the presentation of biographical sketches both from Bible and secular history, of those who have had an efficient missionary career.

In the next division may rightly come the specializing on the denominational fields, each society studying that of the denomination to which it belongs. This naturally would include the history of missions with a more detailed study of the missionaries. Many societies are so situated that they can take advantage of the most effective method of all to stimulate a definite interest in missions, that of bringing the "live missionary" to the meetings. From the history of missions there is but a step to the methods of mission work.

With this part of the curriculum thoroughly mastered how much more intelligent and practical will be the training to meet the responsibilities which await those who enter the W. M. S. and upon whom rests the burden of directing the women's work of the whole church. In this department we have already seen the benefits which come with uniform subjects, chief among which are the literature and helps available to every society and the common interest in the mission fields of all denominations. To illustrate the last point, it was the writer's privilege only this last week to help a society of another denomination with special literature on our work in Egypt, as they study that country in "The King's Highway."

To carry out these suggestions would mean no radical change in our programs, only a system of grading and adapting the training course so that the different stages do not overlap and thus lose energy.

We are all anxious for any method which may practically increase our ability to serve our Lord, that He may count us, "thoroughly furnished unto every good work."

JENNIE TATE ACHESON, West Allis, Wis.

Several have been interviewed on the subject as treated in the foregoing article and but one has answered at length. Another Miss Nannie Sturgeon of Greensburg, Pa., "asked the members of that society as to the advisability of having subjects for the Young Women's Society, different from the Senior Society. They spoke unanimously in favor of the Magazine subjects, the ones used by Senior organizations." It may not be generally known, but many Young Women's organizations ask for some new line of subjects, something novel or more simple, perhaps, than the current study. If you have a decided opinion on this subject, please write it out and mail to the General Secretary.

FOREIGN DEPARTMENT.

Mrs. H. C. Campbell, Secretary, 6410 Beacon St., Pittsburgh, Pa.

In accordance with the rule already reported that all returning missionaries are to sail in the Spring, the following named missionaries from India have reported their sailing: Miss Elizabeth McCahon and Miss Henrietta Moore, March 9, from Bombay to Hong Kong and from Hong Kong to Seattle. Letters addressed to the two named above, care Mrs. H. G. Edgar, 414 Howe St., Seattle, Wash., will reach them upon arrival. Miss Bell Hamilton will sail from Hong Kong, April 18th. Dr. J. H. Martin and the Misses Cynthia and Rosa Wilson will sail from Bombay via Hong Kong, April 20, reaching Seattle D. V. about the first week in June. You will be glad to hear that the latest word from Emma Dean Anderson, her niece, Miss Margaret Anderson, and Miss Margaret Wilson was dated, "March 2. On the train for Gurdaspur. We landed four (4 p. m.) yesterday." How thankful we are that our prayers for the saftey of these three dear friends have all been answered, that the long perilous journey is ended and that they are hard at work in their beloved India. Pray that God will guide the home-coming missionaries and bring them in safety to their friends in this land for a well deserved rest.

We have received Miss Elizabeth Lawrence's resignation as one of our workers as she expected to be married to the Rev. R. E. Ayers on April 12. We are sorry to take Miss Lawrence's name from our list, but rejoice that India is not to lose her consecrated service. We pray for a rich blessing upon this new home and that it may be a bright light in a dark land.

At this date, April 14, estimates from India have not yet been received; hence we cannot give you any idea of money needed for the ensuing year.

Miss Marion Paden, the only child of Mr. and Mrs. George Paden, has resigned from missionary work in Egypt on account of the death of her mother, who was for so many years the consecrated and capable treasurer of Allegheny Presbyterial. Miss Paden feels that her duty is now with her lonely father, although she leaves the work in Egypt with deep regret, which regret is shared by all her co-laborers in that land where she exerted such an influence through her consecrated personality and her devoted work for the Master.

*Miss Carrie Buchanan has been ordered home by her physicians on account of a nervous break-down. With very great reluctance she wrote the letter announcing the decision of the doctors and the Board. Of course, we readily agreed to her home-coming, because the health of such a valuable worker must be conserved. She reported the college as having its usual number of pupils, notwithstanding war conditions.

Miss E. Roxie Martin takes her furlough this Spring, but instead of coming westward, she expects to turn her face eastward in order to gratify a long cherished plan to visit our mission in India.

Miss Ida Cabeen and Miss Elsie French are also expecting to come home on furlough this Spring. The date of their sailing has not been reported.

In another page of the Magazine you will find the latest information concerning Tanta Hospital.

The following extract from a circular letter from Egypt, lately received, gives interesting information concerning the use of the "Mary Herron Rest Home" this summer.

The new work at Sidi Bishr is rapidly shaping out for the actual opening. It was very apparent that it would be much more acceptable to the Camp Commandant if the work could be called Y. M. C. A., although he and the Y. M. C. A. understand fully that it is our mission that is doing the work. It strengthens the Commandant's hands in keeping out irresponsible organizations or independent workers if he can say that no such are working in the camp, but only the Y. M. C. A. The Y. M. C.

A. has given our committee an unconditional donation of LE. 100 for expense of fitting out the plant and is proposing to assist further in financial ways by purchasing a piano for our use. It now is planned to have the formal opening on Saturday March 4. Some of the high military officials expect to be present to give the new work an official approbation. The young ladies' house which contained the dining room and kitchen has been altered to make an assembly room that will take in 300 to 400 men and can be enlarged considerably as the work develops. This assembly room will be used during the day hours as a reading room, and books and magazines are to be kept there. The young ladies' long dormitory has been converted into writing and game rooms and will give writing accommodation for ninety men at a time and for twenty-four at quiet games at the same time. At the east of the writing rooms a small addition has been put on to accommodate the tea rooms. Refreshments will be served from windows in this addition and tables will be set on the porch under canvas extensions that are being provided by the Y. M. C. A. This part of the work is to be carried on almost entirely by hired help. Our mission men are to devote their whole strength practically to personal work and the religious side of the effort. They are to live in the new house that was erected last year for the short-term missionaries, and that house is to be kept entirely private and separate from the general plant. In the store house is to be a quiet place fitted out for individual talks with men and small group meetings. One of our men will be in this room at practically all hours for this work. As the committee has been preparing the rooms and studying the plan of work they are more and more impressed with the great need and with their own insufficiency. They feel greatly the need for constant support in intercession from the entire mission and earnestly request that this may be given, not only now in the initiation of the plan, but continually throughout the entire course of the work.

Although we regret that our lady missionaries will not have the comfort of a vacation by the sea, we are glad that the women of the United Presbyterian Church can do something for the comfort and uplift of soldiers in Egypt by allowing them the use of this home as indicated. Estimates from Egypt have been received, but no action taken thereupon, as we are still waiting to hear from India and the Sudan. For self-evident reasons it is very advisable that the the estimates for the three missions should be considered on the same day in order that justice may be done to each one. No information concerning the work in the Sudan has been received since the last issue of the Magazine. We, therefore, hope that everything is getting along well. Miss Grove's furlough is due this Spring. We have written to her to come home at the proper time without considering the lack of missionaries on the field.

As before stated the health of our missionaries must be conserved. We are glad to report that three new missionaries have been elected; one for each country; Miss Elizabeth Sidwell, 11 Ohio Ave., Ashtabula, Ohio, to go to India; Miss Jeannette McCrory, Sterling, Kansas, to go to Egypt; Miss McCrory is a sister of Mrs. R. W. Walker of Benha, Egypt; Miss Emma McKeown, Medeapolis, Iowa, to go to Khartum North, Egyptian Sudan. The last named is a trained graduate nurse who goes out as a missionary with the full understanding that we have no hospital in the Sudan, but with the determination to use every talent of which she is possessed for the upbuilding of the Kingdom in that difficult field. Two or three others are considering the matter of life enlistment as foreign missionaries. We presume the unusually small number at this writing can be accounted for by the dangerous conditions of ocean travel at the present time. Pray that these missionaries-elect and all others whom God is calling to these fields may be safely kept, guarded and guided in His way. No special booklet concerning work of our foreign missionaries will be published this year. The Board is considering another plan by which full

detailed accounts of all work done by the representatives of the women of the Church can be put in the hands of 10,000 readers so that information may be increased and thereby interest deepened and contributions enlarged.

The Foreign Secretary of the Women's Board desires to express her appreciation of the many kind letters and messages which she has recently received on account of her great sorrow. If her ability were equal to her gratitude each friend would receive a personal acknowledgement. As that is impossible she takes this method of saying, "thank you" to everyone.

---

*The following message came from Miss Buchanan after this letter to the Foreign Secretary: "However since it has been decided that nobody can go home for awhile on account of the dangerous sea, I have been steadily gaining and am now much better and at the full work again."

CARRIE M. BUCHANAN.

FREEDMEN'S DEPARTMENT.

Mrs. Samuel Yourd, Freedmen Secretary, 625 Highland Avenue, Carnegie, Pa.

Mrs. Elliott of Prairie, Ala., will attend the Women's General Missionary Society Convention at Xenia, Ohio, as a representative of this department and also Tennessee Presbyterial.

We expect to have an exhibit of sewing from each school, and most of the articles will be for sale. Come prepared to take home a souvenir. The articles will easily carry in your suit case. We hope to show some new pictures that have never been published; some we have just received, and others are promised. One teacher writes in regard to the second-hand clothing sent this year, "We have had to give away the clothing, and it was far from sufficient for the need, though it may seem like begging to mention it, I am going to write you a word picture and send you some 'snap shots' of some things we see daily. One picture is of school children who attended all winter, bare-footed; another of little boys who did not come to school, thin, spindle-legged and half starved." The writer says, "We had a calf to die after being sick a week, we removed it from our premises to an out of the way place. These little boys heard of it, and went to the place, cut off the hind quarters, took them home and ate of them. When we knew of it and hastened to prevent the act, they said they had had no food for several days and then only boiled pepper grass. Many children could not get clothes to come to school, let alone books. Some of the people, perhaps one-fourth of them, have a few potatoes, some corn and perhaps a cow, and these share as far as possible with those who have nothing."

You ask, what's wrong? The cotton boll weevil has possession of the land, and these people have not yet learned to raise their food stuff.

At Prairie, Superintendent Dumas writes, "The people did not have money as they had no cotton to sell, but they did not suffer for food. Corn, rice, potatoes, chickens, sugar cane molassess were raised by all, and this year hogs are to be added." This was on the mission farm. Others are not disposed to help the people to help themselves unless there is pecuniary benefit to the owner of the soil. As I write this I do not know how liberal or otherwise have been your gifts to help our Freedmen this past year, but before you, dear reader, are reading it I will know, for the books will have closed, the receipts counted and possibly tears shed over our short-sighted policy in this work.

This month we give you a picture of the domestic science and dormitory building erected at Prairie last year. The laundry is in the basement; domestic science, dining room and kitchen, sitting room for the girls, and matron's room on first floor, with bed rooms above.

YOURD HALL, PRAIRIE INSTITUTE.

GIRLS AT WORK IN LAUNDRY, PRAIRIE INSTITUTE, PRAIRIE, ALA.

Mrs. Lutton of Princeton, Pa., writes, "My boy will be glad to send a box of out-grown boys' books to Riceville, Tenn." Accepted with thanks.

Would some of our city church choirs not delight to have some Victrola records made of their rendition of some Psalms, the 23rd and others, that we could use in our hospitals?

Perhaps in some near by and by
A good deed might get started,
If right away both you and I
Were kind and willing-hearted.

If you and I our very best,
In thought and plan and work,
Would help our Freedmen as we ought
We'd sing as well as work.

—C. W. Y.

(Apology to April Thank-Offering Dept.)

TEMPERANCE DEPARTMENT.

Mrs. R. C. Morton, 2020 Perrysville Avenue, Pittsburgh, Pa.

A complet list of leaflets on hands at present:

1. National Prohibition.
2. Claud's Lesson on Profanity.
3. Alcohol vs. Brain Power.
4. Keep Away from Liquor.
5. Two and a Half Billion Dollars.
6. All Liquors Manufactured Owned by 1,438 People.
7. Black Valley Railroad.
8. Mortgaging Childhood.
9. Tell the Newspapers.
10. What Wrecked the Bank.
11. Sam Jones' Cure for Drunkenness.
12. The Power of Control.
13. One Hundred and Twenty-five Dollars Per Family.
14. Who Am I?
15. Public Welfare Demands Remedy.
16. Facts Concerning Alcohol. (For teachers).
17. Relation of Drink to Crime.
18. Religion as a Cure for Intemperance.
19. Comparative Cost of Crime.
20. Not Wise to Drink.
21. Abraham Lincoln Said.
22. Luxuries and Surplusage.
23. What the Drug Habit Means.
24. Cigarettes and Efficiency.
25. Cooperation of Temperance and Missionary Societies.
26. Why Sign the Pledge?

Recitations:

1. Learn to Say "No."
2. Sing a Song of Whiskey.
3. The Twin Ballots.
4. The Great Spider.
5. Touch Not, Taste Not.
6. Why People Drink.
7. "Whoever Heard."
8. Down.
9. The Coming Man.
10. Keep Pure.
11. The Bar-room's Pride.
12. Have You?

Stories:

1. McKenna's Kid.
2. Without Wine Sauce, Please.
3. Down Hill.
4. The Monkey and the Cigarette.

Songs:

1. Our Glasses Upside Down. ("Auld Lang Syne").
2. "God Save Our Land." (America).
3. Prohibition's Coming. ("Yankee Doodle").
4. Voting for Prohibition. (Marching Through Georgia).
5. Our Nation's Going Dry. (Battle Hymn of the Republic).

Blotters, Bookmarks, Posters.

Our W. G. M. S. Temperance Buttons are now ready, 25 cents per dozen; also our W. G. M. S. Pledge Cards. These are quite unique. Send for samples to General Temperance Secretary, 2020 Perrysville Ave., N. S., Pittsburgh, Pa.

JUNIOR DEPARTMENT.

By Mrs. I. H. Milliken, Junior Secretary, 205 Lexington Ave., Aspinwall, Pa.

NEW MOTTO: MATT. 9:38.

AIM: A JUNIOR SOCIETY IN EVERY CHURCH. MEMBERSHIP 25,000.

LITTLE LIGHT BEARERS' PARTIES.

May and June are months of sunshine and flowers, from the wee spring wild blossoms and violets to the beautiful roses.

It is a fitting time to gather the wee blossoms and flowers of our Church, our babies, together and have the Little Light Bearers' party.

The Little Light Bearers are all the babies and children up to six years of age and are enrolled by signing a pretty enrollment card and paying twenty-five cents each year, until, at the age of six years each child receives a promotion certificate and joins the Junior Society.

The money received from the Little Light Bearers' goes to help the little babies in the Sialkot Hospital, India, and should be sent in designated, "Little Light Bearers' Fund."

In making your plans for the party, remember that we have in our Literature Department, a very pretty and appropriate invitation that the children are happy to receive.

Some devoted Junior workers say that the babies' party is one of the "joys of Junior work" and eagerly look forward to it each year.

Have a party, with light refreshments and possibly a little souvenir this year, and no one would want to omit it again.

TWENTY-FIFTH ANNIVERSARY YEAR.

One month of our twelve of the Twenty-fifth Anniversary Year gone already! It does not take long for a year to roll by, so we should begin to plan and work for the best results we have ever had since our Junior Societies were started. Do not let our work go back, but always try to accomplish more each year; in this way we grow.

We have three definite things for which to work: First, *new members;* second, *our thank-offering;* third, *our Junior Special.*

First, are all the boys and girls in your Sabbath School members of the Junior Society? It not, why not? Have you asked them to join? You can help the work by getting new members. Divide your society into two sides, have a Captain for each side and see which side can get the largest number of new members. Just lots of fun as well as work.

Second, do you use the pretty pink "Thank You" boxes in which to put nickles, dimes and quarters, ready for the Ingathering next fall, and which mean that you wish to train the Juniors to thank the dear Saviour for all those blessings they enjoy, for home and parents and school and health. Oh, they are too many to tell them all. But have you thanked the heavenly Father for them?

Third, each year we, Juniors—workers for Christ—are given something as our own special work; some one big object for us alone to work for: buildings in several parts of the world which are monuments of our energy and love and which help in a very definite way, to tell the "old, old story of Jesus and His love."

Let us all try this year to live close to Jesus, to do His will and ask His help in all our plans, that we may receive His blessing on our work.

Yours, with love,

MRS. MILLIKEN.

A MEMORIAL DOLL.

This winter one of our little Junior Life Members, Dorothy Ruth Morrow, of Chicago, twelve years old, heard the Saviour's call to come "Home" and live with Him. She was an only child and left sad hearts in the earthly home.

Her dear mother, seeing the plea in the Magazine for dolls for our mission fields, is dressing a doll in memory of Dorothy which will be in the Junior Exhibit at Xenia Convention. Is it not a sweet way in which to remember her little daughter, that of making some other little girl happy? Our prayer is, that the mother may receive comfort in this work of love.

L. G. M.

LITERATURE DEPARTMENT.

In charge of Miss R. Elizabeth Milligan, Literature Secretary, 904 Publication Building, 209 Ninth Street, Pittsburgh, Pa.

MISSION STUDY TEXT-BOOKS AND HELPS, 1915-16.

THE KING'S HIGHWAY. Price, cloth, 57 cents; paper, 35 cents, postpaid.
HOW TO USE "The King's Highway." Price, 10 cents.
HOME MISSIONS IN ACTION. Price, cloth, 57 cents; paper, 35 cents, postpaid.
TEXT-BOOK SUPPLEMENT for "Home Missions in Action." Price, 5 cents.
AROUND THE WORLD WITH JACK AND JANET. Price, 30 cents, postpaid.
GUIDE BOOK for "Jack and Janet." Price, 5 cents.
ALL ALONG THE TRAIL. Price, 30 cents, postpaid.
MANUAL FOR LEADERS of "All Along the Trail." Price, 10 cents.
OUTLINE MAPS with points marked where the travellers stopped. 17 cents, postpaid.
JACK AND JANET BUTTONS. 6 cents each, postpaid.
STEAMER TRUNK MITE BOXES. 2 cents each, 20 cents per dozen.
A SET OF POST CARDS, illustrating the text-books, "The King's Highway" and "Around the World With Jack and Janet." 25 cents for the set of twenty-four.
PRAYER CYCLE. Price, 10 cents each; $1.00 per dozen.
FIRST FRUITS FROM FRENCHBURG. Price, 10 cents each.
MASTER BUILDER ON THE NILE. Price, $1.50, postpaid.

One of the features of all the general conventions is the literature display. Much time and thought are expended in the preparation for this display, so that those who attend the conventions may learn of the possibilities of this department of the women's work.

May we not confidently expect every delegate at the Xenia Convention to spend sufficient time at the literature tables to acquire an intelligent knowledge of what our department has to offer and thus be able to tell the local societies and presbyterials about the materials we can furnish for making meetings interesting.

The advertisement of mission study text-books and helps for 1915-16 which has been appearing on this page the last months will not appear in future as it must make way for the advertisement of the books and helps for the study of 1916-17; but we still have a supply of the study books and helps of 1915-16, so that we will be able to fill orders for some time to come.

"World Missions and World Peace," is the subject of the new foreign study text-book. The author is Mrs. Caroline Atwater Mason, who is well known through her former books, "Lux Christi," "The Little Green God," etc. In this book she argues that the "constructive work of Foreign Missions furnishes a Christian equivalent for war, and supplies the motives for heroism, self-sacrifice, statesmanship, and conquest." Prices as formerly, 35 cents in paper and 57 cents in cloth, postpaid.

The Junior text-book is, *"Soldiers of the Prince,"* by Rev. Charles E. Jefferson, D. D. In it he combines in a delightful manner Foreign Missions and World Peace. The guide for the use of the book in Junior Societies is included in the book. Price, 30 cents postpaid.

The home study text-book, *"Old Spain in New America,"* by Robert McLean, presents the "thrilling story of the efforts of the Protestant Church and its devoted missionaries to release the people of Spanish America from the superstition and ignorance of more than three centuries through the Christian ministry of evangelization, healing, and education." Price, 35 cents in paper and 57 cents in cloth, postpaid.

"Children of the Lighthouse," by Charles L. White, is the name of the new Junior text-book. It tells about a girl and her brother who lived in a lighthouse, far away from the sea-shore, and how they formed a mission band. The book is full of stories and has many letters from children. Price, 30 cents, postpaid.

The leader's helps, *How To Use,* 10 cents. *Teacher's Supplement,* 5 cents,

and *Teacher's Manual,* 10 cents, are also promised for May.

For use in the study of the sixth chapter of the "King's Highway," we can supply the following leaflets:

	Each
Evangelization in Japan	$ .02
Why Send Missionaries to Japan	.02
Seventy-fifth Anniversary Series	.02
Home Life in Japan	.02

We have a new leaflet now ready for distribution, written by Mrs. J. C. Alter, on the Isaiah 41:6 Fund. It tells the purpose for which this fund was established and gives suggestions for securing it. It is free for postage.

Shall we not all be constantly in prayer that the Xenia Convention may be the means of deepening the spiritual life of every woman present.

OUR INDIAN DEPARTMENT.

Mrs. Ada K. Wilson, Secretary, 1112 South Ave., Wilkinsburg, Pa.

Rev. Mr. Smith, of Tama, writes he has given twenty-three Bible readings and prayers in homes during the past month. The Junior Societies are well attended and there have been eight meetings during March. There are two of these societies with an average attendance of fifteen each. This makes thirty or forty children receiving Bible training once a week. Who can estimate the influence this will have on the future young men and women of Tama? The Y. M. C. A. is also doing splendid work and a debate in the near future with the Y. M. C. A. boys of the Sanitorium nearby, is one of the events of the near future. It is the endeavor of the missionary to work in religious thoughts in these debates.

Mrs. Smith has been appointed the delegate to present news from the Indian field to the Convention at Xenia.

Mrs. Jackson, of Warm Springs, writes that they entertained the elders and their wives to dinner. There are two languages spoken at Warm Springs and some speak Wasco, others Warmspring. Mrs. Kuckup, whom many will remember as having been at the Convention last year, is the only elder's wife who speaks English, and when the elders and Mr. Jackson, after dinner, went to the church building for an hour of conference and prayer, the wives and Mrs. Jackson conferred together in the house; she had a great time interpreting.

Two days were spent by Mrs. Jackson in preparing for the dinner and as the food vanished, she began to wonder if sufficient preparation had been made. There were some fragments left, however, though not twelve baskets!

This is one of the ways the missionaries take to win the Indians, and while no expression of appreciation was made, it was evident they had enjoyed the entertainment.

In the evening of the same day the older girls from the Government School were entertained and they are not lacking in expressions of appreciation. They are lovable, nice girls and Mrs. Jackson says she loves them more dearly as she becomes better acquainted. They were pleased to receive donations of quilt patches from the First Church, Altoona, and a supply of Mazda electric lamps for the church from Miss Jennie E. Jackson. Miss Jackson is a daughter of our missionaries and was a large factor in the work, during her nine months' stay at the mission.

Mr. Jackson says the past year has seemed a short period, and at its close, I wonder how much more we could have done for this strange and needy people. I am at least learning better what are their greatest needs; like all other races they must be taught the religion of our Lord, for the false teachings around us do not satisfy the spiritual hunger manifested everywhere.

Mr. Matthews writes from Simnasho that a splendid service was held there

March 19. At a meeting of the session of Warm Springs in January, two additional elders were elected, himself and one of the Simnasho Indians, Henry Stwyer, by name. Henry at first consented to act, but subsequently backed down, and Mr. Matthews and his good wife prayed most earnestly that the message Mr. Matthews had prepared for that day, "And Philip Ran to Him," would accomplish what they were so anxious to accomplish—the changing of Henry's mind.

After service, a testimony meeting was held and this man spoke, and before he left the church he promised that he would accept the office, and both he and Mr. Matthews were duly installed March 26th, Mr. Jackson making the twenty-mile trip to conduct the services. Mr. Matthews adds also, "We are far from being discouraged. We haven't solved the Indian problem, but we know we have been doing the Lord's work here and that we have done our uttermost, and the Lord is blessing our efforts in a great many ways. We saw it at the service yesterday, and we see it in a number of instances."

Shall we not encourage these missionaries who are trying so hard to win this needy people to Christ, by our prayers and contributions?

MONTHLY REPORT OF WOMEN'S BOARD OF MISSIONS

February, 15, 1916.

Meeting of the Board at regular time and place. Mrs. Yourd presided, Mrs. Morton led devotional exercises, Miss Milligan and Mrs. Yourd led in prayer.

Treasurer reported. Receipts $8770.50. Disbursements $10805.46

We regret that Thank-Offerings amounting to $402.96 came too late to be credited this year.

By action of the Board the Treasurer's report to Convention will be printed, same as other reports.

Our hearts go out in love and sympathy to Miss Hazel Bennett whose mother died in January.

Miss Edna Giffen writes that fifty-five Bible women are supported in Egypt.

Miss Edna Giffen and Miss Eddy will be supported by the Young Women's Special for this year in place of Dr. Anna Watson who is at home for a time.

Junior Secretary reported one new society at Fair Haven, Ohio. 22 members. Mrs. A. Campbell Bailey, Superintendent.

Home Secretary received reports from: Wilmerding-Rankin District, Brushton Italian Missions: (Mrs. Josephine Pasquarilla began work February 1st with 121 in room built for 54; close quarters, don't you think?) West Alliance, Twelfth Pittsburgh, Goodyear Allotment, Akron, Ohio; Oak Grove Chapel, Rock Island, Ill.; Montrose, Colo.; Yorba Linda, Cal.

Indian Secretary received reports from: Warm Springs, Ore.; Simnasho, Ore.; Tama, Iowa.

Committee on the Isaiah 41:6 Fund report they have under consideration: Oklahoma; Pittsburg, Kansas; and Vermont.

Freedmen's Secretary received reports from all stations.

March 7, 1916.

The regular meeting of the Board at ten o'clock. Dr. Weidler, being present, conducted devotional exercises. Mrs. Yourd presided.

Minutes read and approved.

Treasurer reported receipts $7768.85, disbursements $33619.51.

Parsonage Secretary reported an application for loan of $750 to congregation at Chicota, Texas, which was granted. Mr. Dickey, pastor, writes their house was burned while Mrs. Dickey was ill in a sanitarium.

Young Women's Secretary reports five new organizations: 1. Steubenville Presbyterial, Carrollton, Ohio, Y. W. M. S., 14 members; President, Miss Mary Farrell. 2. Cedar Rapids Presbyterial, Grand Ave. K. D., 23 members. 3. Los Angeles Presbyterial, San

Diego Y. W. M. S., 16 members. 4. Muskingum Presbyterial, Zanesville Y. W. M. S.; President, Miss Eleanor Wiley. 5. Delaware Presbyterial, Oneonta, New York, K. D. Circle; 16 members; President, Miss Iva Seward.

Home Secretary received reports from all stations.

Frenchburg enrollment, 230; dormitory, 33. One ward in infirmary filled with dormitory students. 103 pupils have been present every day. Average attendance, 155.

Foreign Secretary reported letters from Miss Roxie Martin, Miss Belle Hamilton, Miss Howell and Miss Kate Hill, Miss Margaret Wilson and Miss Emma Dean Anderson.

Two of our members have been called upon to part with dear loved ones and our hearts go out in loving sympathy to them in this time of sorrow.

Freedmen's Secretary received reports from Norfolk, Prairie, Henderson, Chase City, Cleveland, Arlington.

Miss McDill and Miss Weir, two of our workers in Freedmen field, are ill and have left for a time to recuperate.

All Freedmen's Stations report a good attendance in the schools.

March 21, 1916.

The usual devotional exercises were conducted by Mrs. Yourd.

Minutes read and approved.

Treasurer reported receipts for current expense, $4892.08; disbursements, $9619.52.

Secretary of Finance reported balance in contingent, $521.95; receipts, $59.84; disbursements, $393.11.

Literature Secretary reported sales for month amounted to $135.95.

Junior Secretary reported three new organizations: 1. Westmoreland Presbyterial, Ligonier, Pa.; 20 members; Mrs. Arthur Kenyon, Superintendent. 2. San Francisco Presbyterial, Highland Place, Berkeley, Cal., Oakland Church; Mrs. W. D. Alter, Superintendent. 3. Philadelphia Presbyterial, Tioga Tabernacle; Mrs. Chas. Front, Superintendent.

Young Women's Secretary reported one new society: Kansas City Presbyterial, First Topeka Y. W. M. S.; 7 members; President, Miss Mary Owen.

The Summer School of Missions at Okoboji will open August 1 and continue until the 6th, 1916.

Mrs. Cook gave a very interesting report of Conference of Home Mission Council at Atlanta.

Mrs. John S. Crawford,
Recording Secretary.

April 4, 1916.

At the meeting of the Board on this date Miss Little conducted devotional exercises. Miss Kate Hill, our missionary from India, led in prayer.

Treasurer reported receipts for March, $11353.03, including $2976.77 of India Equipment Fund; disbursements, $12,971.02.

Secretary of Finance reported a balance of $123.74.

Indian Secretary received reports from the three stations. Fifty Bible songs are to be sent to Simnasho.

Young Women's Secretary reported a new society in Puget Sound Presbyterial, First Tacoma, with 16 members.

Junior Secretary reported a new Junior Society in Chicago Presbytery, 8th Church, Chicago; Mrs. J. W. Harsha, Superintendent.

Temperance Secretary presented a plan for a new pledge card; the selection of this card was left with the editorial committee.

Freedmen's Secretary presented two insurance policies, one on Jubilee Hospital, premium $75; one on Yourd Hall, Prairie, premium $150. Insurance rates on property occupied by colored people have been raised in the South. Jubilee Hospital reports a balance of $1.41; expenses $72.

Prairie Mission Farm sent its annual report. Less cotton and more foodstuffs have been grown at this station.

Dr. R. W. McGranahan reports that Miss MacGregor is filling Miss McDill's place.

Miss Kate Hill was present and talked to the Board of the work in India. She emphasized particularly the need of a nurse at Sangla Hill Dispensary, and spoke in the highest terms of Sangla Hill Girls' School, and of Miss Jamison.

Home Secretary reported enrollment

at Frenchburg, 223; attendance, 207; 33 in dormitory; 9 in hospital; 1 surgical case. This patient came from the country fourteen miles away. Two pupil nurses have been enrolled.

Foreign Secretary received a letter from Miss Rena Hogg, Egypt, giving grades of missionary language students.

Mrs. Thomas J. Finney was appointed a missionary to Egypt.

MRS. R. MAURICE TRIMBLE,
Secretary pro tem.

The regular meeting of April 18th, 1916, convened at regular time and place. Mrs. Yourd conducted devotional exercises; Mrs. Maxwell and Miss Little lead in prayer.

Minutes of previous meeting read and adopted.

Treasurer's report read and approved.

Miss Sidwell, Miss McCrory, Miss McCowan and Mrs. Tidrick were elected to represent Egypt and Sudan at the General Convention at Xenia.

Parsonage Secretary reported that mortgage of parsonage at Saxman, Kansas, had been paid in full, and proper officers were instructed to sign release papers.

Foreign Secretary reported receiving letters from Montrose, Colo., with splendid report of the work of Miss McIntyre in that field; also from Miss Fannie Bradford, giving result of medical attention; also from Miss Criswell, Assiut, and Mrs. Stewart, India. Miss Louise Edna Scott was elected a missionary to India.

Delegates to the General Assembly were elected as follows: Miss Milligan and Mrs. Cook, principals, and Mrs. Milliken and Mrs. Morton, alternates.

Temperance Secretary received permission to sell new Temperance button for 2 cents each or 20 cents per dozen.

Young Women's Secretary reported six new societies: Delaware Presbyterial, Walton, N. Y.; 17 members. Big Spring Presbyterial, York, Pa.; 17 members; President, Miss Mary Elrich, First Ohio Presbyterial, Hamilton Hope Circle; 13 members; President, Miss Helen Gilmore. Wheeling Presbyterial, Cadiz, Ohio; 10 members; President, Miss Margaret Cook. Des Moines Presbyterial, Newton, Iowa; 20 members; President, Mrs. T. J. Campbell. Colorado Presbyterial, Canon City Columbian Circle; 21 members; Miss Ora Kirkton

Home Secretary received reports from all Home Mission stations.

Mrs. Pasquarilla was appointed to finish out year at First Italian Mission.

Junior Secretary reported forty-four new societies. List will be published in June issue of Junior Missionary Magazine. Report accepted.

Freedmen Secretary presented several bills which were ordered paid. Report accepted.

Meeting adjourned to meet in extra session on April 25th, at the regular time.

MRS. MILLIKEN,
Secretary pro tem.

TO THE PRESBYTERIAL SECRETARIES.

If your society has a meeting in May or June and an election of officers is held, please send the list to me, that it may be published in the Statistical Report. In order that this report may be useful it must be as accurate as it is possible to make it. The work not only of the department secretaries, but of the General Missionary Society is hampered if the Statistical Report is out of date in this respect.

MRS. R. MAURICE TRIMBLE.

REMEMBER THE EXHIBIT OF HAND-WORK TO BE SHOWN IN THE JUNIOR DEPARTMENT AT THE XENIA CONVENTION. SEND NOT LATER THAN MAY 1st TO XENIA, OHIO, CARE MRS. GEORGE MOORE.

Treasurer's Report for the Months of February and March, 1916.

It is desired that all money should be in the form of even dollars except on Parsonage Loans.

PRESBYTERIALS	Foreign Missions	Foreign Salaries	Home Missions	Indian Missions	Freedmen's Missions	Junior Special	Church Exten. and Parsonage	Ministerial Relief	Young Women's Special	Contingent Fund	Women's Asso. Work: Orphans' Home	Women's Asso. Work: Home for Aged People	Women's Asso. Work: Columbia Hospital	Temperance	Isaiah 41:6 Fund	Miscellaneous	TOTAL
Albany	5.00	60.00															65.00
Allegheny	204.00	238.00	198.00	37.00	105.00	5.00	16.00	25.00	30.00						.50	*7.00	865.50
Argyle									4.00								4.00
Beaver Valley	5.00	20.00			14.00	5.00	5.00										49.00
Butler	40.00	113.00	28.00	15.00	25.00	11.00	9.00	7.00	80.00					5.00	4.00	*1.00	338.00
Chartiers	34.00	66.50	80.00	6.00	15.00	19.00	2.00	4.00	1.00		4.00	2.00	2.00	3.00			238.50
Chicago		128.00				38.00			5.00					17.00			188.00
College Springs		300.00															300.00
Conemaugh						25.00											25.00
Detroit	55.00	20.00	15.00	10.00	84.00		10.00	15.00	52.00		2.00	10.00	5.00	14.00			292.00
Frankfort	27.00		25.00		7.00	9.00											68.00
Garnett	5.00	16.00	5.00												.50	*10.00	36.50
Hudson	10.00	25.00	10.00			12.00		5.00							2.00		64.00
Indiana Northern			5.00		10.00		8.00										23.00
Iowa Northwestern	15.00		6.00		15.00	1.50	2.00	1.00						1.00	2.00		43.50
Kansas City		16.00															16.00
Keokuk	6.00	113.00	107.00	11.00	24.00		3.00	2.00	72.00	5.00				5.00	2.00		350.00
LeClaire	15.00	43.71	14.00		10.00	8.00											90.71
Los Angeles	25.00																25.00
Mansfield	21.00	55.00	15.00	1.00	9.00	12.00		3.00	26.00		1.00	2.00	1.00	1.00	1.00	*1.00	149.00
Mercer	10.00	125.00		5.09		7.00	10.00		30.00	5.00	13.00						205.09
Monmouth	31.00	77.00	8.00	3.00	23.00	5.00	7.00	2.00	19.00					2.00			177.00
Monongahela	287.00	875.00	440.00	46.00	94.00		71.00	111.00	75.00					75.00	14.00		2088.00
Muskingum	49.00	123.00	3.00	20.00	35.00	5.00	20.00	5.00									260.00
New Jersey	5.00		7.00		4.00				5.00								21.00
Oklahoma	11.00	50.00	33.00	6.00	7.00	2.00				3.00	5.00		5.00		7.00		129.00
Oregon	10.00	51.25	15.00	8.00	15.00			7.00									106.25
Philadelphia	235.00	275.00	158.00	17.00	15.00	62.00	15.00	16.00	45.00	5.00	2.00	1.00	1.00	16.00	15.00		878.00
Rock Island	27.00		15.00	7.00	13.00	5.00	5.00	5.00	14.00		2.00	2.00	2.00	4.00	1.00		102.00
Sidney						7.00											7.00
Steubenville	80.00	95.00	60.00	20.00	62.00	16.00			10.00								343.00
Texas	5.25	22.25	10.25	5.00	3.00		4.00	4.00		3.00				3.00	2.00		61.75
Uncompahgre	3.00				2.00												5.00
Vermont	12.00		11.00														23.00
Westmoreland	67.00	16.00	57.00	15.00	33.00		7.00	15.00			5.00						215.00
Wisconsin	22.00		4.00	3.00	14.00									2.00			45.00
Xenia	15.00	602.00	35.00	5.00		3.00					10.00						670.00
Barnes Family		68.75															68.75
Rev. J. K. McClurkin, D.D.		800.00															800.00
S. S., Norris Sq., Phila.		125.00															125.00
Mr. G. M. Paden		200.00															200.00
Miss Helen T. Brown		55.00															55.00
Traer Congregation		275.00															275.00
Industrial Dept.					336.00												336.00
Interest	372.25		115.00		20.00					131.00						102.50	740.75

Refunds	7.50	100.00	33.00		4.50												145.00
Frenchburg			9.75														9.75
Robt. Telford, Decd.																950.00	950.00
James P. Knox, Decd.																500.00	500.00
Ellen Clark Fund																200.00	200.00
New Wilmington Cong.			43.00														43.00
Mary Ida Holmes	5.00																5.00
Frenchburg District			250.00														250.00
Sale of Foreign Reports	18.77																18.77
Mrs. W. W. Sanders	23.00		5.00	5.00	13.00												46.00
Mrs. D. H. Curry																*1.00	1.00
J. M. S. Mansfield																*1.00	1.00
Boys' S.S.C., Martin's Ferry			10.00														10.00
Jrs., Ebenezer Baptist						.50											.50
Sebring Cong.			10.00														10.00
Miss M. A. Bell		200.00															200.00
S.S.C., Fowler, Cal.	6.50																6.50
Y.W.M.S., Oakdale, Ill.		7.00															7.00
Venice J. M. S.																*1.00	1.00
A. M. F.	40.00																40.00
A Friend																*1.00	1.00
Mrs. A. R. Mellon		25.00															25.00
Mrs. S. J. Mitchell	15.00																15.00
S.S.C., North Bend	2.50																2.50
Mrs. Peter McCornack			100.00														100.00
Miss A. B. Waston, M.D.	190.00																190.00
W. B. C., Sewickley	25.00																25.00
India Per. Equipment																2976.77	2976.77
Repayments on Loans							1736.73									200.00	1936.73
TOTALS	$2041.77	$5381.46	$1940.00	$ 245.09	$1011.50	$ 258.00	$1930.73	$227.00	$ 468.00	$152.00	$ 44.00	$ 17.00	$ 16.00	$148.00	$ 51.00	$4952.27	$18883.82

*Lost Baggage Fund, $16.00. Junior Magazine Reserve Fund, $7.00.

MRS. J. B. HILL, Treasurer,
5845 Marlborough Street, Pittsburgh, Pa.

In the June number you will find **The Home Mission Special,** also **Editorial Report of Xenia Convention**---68 pages.

In the July number you will find **Reports of the Year's Work of the Women's General Missionary Society**---150 pages.

Subscription Price for Women's Missionary Magazine---ONE YEAR, ONE DOLLAR.

STUDY FOR THE MONTH.

JUNE—"THE KING'S HIGHWAY."

The Hidden Leaven—Japan's Response to the Gospel.

Devotional Service.

Roll Call—Current Missionary Event from Japan.

1. Japan's Spiritual Need.

2. Social Betterment Through the Gospel.

3. Evangelism in Japan.

HOME MISSIONS—SOURCES OF POWER.

"Without Me ye can do nothing."

Aim—"To show thyself approved unto God, a workman that needeth not to be ashamed." A new vision of the breadth of our commission, "As the Father hath sent me even so send I you."

Scripture Lesson—Col. 1:9-13.

Topics for Study.

1. Elements of power in Christian service.

2. The necessity of watchfulness.

3. Special needs of Home Mission workers.

4. The greatest dynamic in Home Mission Service.

HAS THE DOLL YOU DRESSED BEEN SENT TO MRS. GEORGE MOORE, XENIA, OHIO?

HOW ABOUT THOSE DOLLS, SCRAP BOOKS, AND SEWING BOXES AND THINGS YOU WERE GOING TO SEND TO MRS. GEORGE MOORE, XENIA, OHIO? MUST BE OFF AT ONCE. WE WOULD BE SORRY TO LEAVE ANY OF THEM OUT OF THE PICTURE.

HOME MISSIONARIES

SUPPORTED BY W. G. M. S.

AMERICAN INDIANS.

Warm Springs, Oregon .....Rev. H. T. Jackson.
Simnasho, Oregon .....Rev. W. A. Matthews.
Tama, Iowa .....Rev. R. G. Smith.

All contributions for Warm Springs should be addressed to Rev. H. T. Jackson, Indian Mission, and shipped to Mecca, Oregon, the nearest station. Those for Simnasho, Oregon, should be sent to Rev. W. A. Matthews, Indian Mission, and shipped to Maupin, Oregon. Things for Tama, should be addressed to Rev. R. G. Smith, Tama, Iowa.

CITY MISSIONARIES.

Rev. Michael Renzetti, (Italian), Pittsburgh, Pa.
Miss Elenore Ribet, (Italian), Pittsburgh, Pa.
Mrs. Josephine Pasquerella, (Italian) Pittsburgh, Pa.
Miss Elizabeth Hamilton, (Croatian), N. S., Pittsburgh, Pa.
Miss Margaret Heaziet, N. S., Pittsburgh, Pa.
Miss Sallie Dickey, Alliance, Ohio.
Miss Mary A. Workman, Akron, Ohio.
Miss Elizabeth McMillan, Rock Island, Ill.
Mrs. Mae Daugherty, Pittsburg, Kans.
Miss Edith Warnock, San Antonio, Texas.
Miss Irma G. Allen, Yorba Linda, Cal.
Mrs. F. C. Metcalf, (Mutes), Portland, Ore.
Miss Emelia Tron, (Italian) Wilmerding, Pa.
Miss Aulora McIntyre, Montrose, Colo.

MOUNTAINEER.

Rev. Albert Greer Weidler, Ph.D., Frenchburg, Ky.
Mrs. Albert Greer Weidler, Frenchburg, Ky.
Miss Bertha Houston, Frenchburg, Ky.
Miss E. Margaret Rodgers, Frenchburg, Ky.
Miss Clara Ferguson, Frenchburg, Ky.
Miss Mary Mead, Frenchburg, Ky.
Miss Martha Payne, Frenchburg, Ky.
Miss N. Ethel White, Frenchburg, Ky.
Miss Esther Mitchell, M. D., Frenchburg, Ky.

FREEDMEN'S MISSIONS.

DIRECTORY FOR SENDING CLOTHING.

*Athens, Tenn.—Rev. C. H. Wilson.

Cleveland, Tenn.—Rev. D. F. White.

Riceville, Tenn.—Prof. P. S. Jones.

*Knoxville, Tenn.—Rev. R. W. McGranahan, D. D.

Camden, Ala.—Rev. W. G. Wilson, Camden, Ala.

Canton Bend, Ala.—Rev. J. N. Cotton, Camden, Wilcox County, Ala., R. F. D. No. 1.

Miller's Ferry, Ala.—Rev. I. H. Bonner, Camden, Ala. Mark "For Miller's Ferry."

Prairie, Ala.—Prof. Thos. M. Elliott, Postoffice address, Prairie, Ala.; shipping point, Catherine, Ala.

*Annie Manie, Ala.—Rev. John T. Arter, Postoffice address, Annie Manie, Ala.; shipping point, Arlington, Ala.

*Chase City, Va.—Rev. F. W. Wilson.

Jeffress, Va.—Rev. R. P. Williams, Chase City, Va. R. F. D. 1. Mark "For Bluestone Mission."

Norfolk, Va.—Rev. Wm. McKirahan, D. D.

Henderson, Vance Co., N. C.—Rev. Jno. A. Cotton, D.D.

Townsville, N. C.—Prof. W. E. Williams.

This directory is correct, up-to-date, and will carry clothing safely, if correctly followed. Please remember to prepay freight and then write to the principal of the mission at the time of sending and enclose receipted bill of lading.

*Donations of clothing not needed. New material and Christmas boxes may be sent to any of the stations. Always put name of society and place inside of box or barrel so that it may be identified and acknowledged.

PRESENT ADDRESS OF MISSIONARIES SUPPORTED BY THE WOMEN'S GENERAL MISSIONARY SOCIETY.

INDIA.

Miss Emma Dean Anderson, Appointed 1881, Gurdaspur
Miss Minnie E. Beatty, Appointed 1912 ....Sialkot City
Miss Roma Beatty, Appointed 1909 .....Pasrur
Miss Lena Brotherston, Appointed 1906 ...Sangla Hill
Miss Lois Buchanan, Appointed 1910 .....Gujranwala
Miss Alice G. Burnham, Appointed 1915 .....Sialkot
Miss Mary J. Campbell, Appointed 1884 ....Pathankot
Miss A. Laura Cleland, Appointed 1903 .....Sargodha
Miss Henrietta Cowden .....Sialkot
Miss Margaret Fehlman, Appointed 1913 ...Gurdaspur
Miss Bessie Fleming, Appointed 1913 .....Sangla Hill
Miss E. M. Gordon, Appointed 1893 .....Jhelum
Miss Nancy Hadley, Appointed 1904 .....Zafarwal
Miss L. B. Hamilton, Appointed 1908 .....Zafarwal
Miss Jeanette Hopkins, Appointed 1912 Khangah Dogran
Miss Flora Jameson, Appointed 1903 .....Sangla Hill
Miss Wilhelmina Jongewaard, M. D., Appointed 1915 ..... Sialkot
Miss Harriett Jongewaard, Appointed 1915 .....Sialkot
Miss Mary Kyle, Appointed 1904 .....Pasrur
Miss Olive Laing, Appointed 1912 .....Sialkot
Miss M. E. Lawrance, Appointed 1909 .....Pasrur
Miss Mary A. Lawrance, Appointed 1893 ...Rawalpindi
Miss Mary E. Logan, Appointed 1891 .....Jhelum
Miss Fanny C. Martin, Appointed 1895 ....Rawalpindi
Miss Jane Martin, Appointed 1906 ....Khangah Dogran
Miss Mary R. Martin, Appointed 1890 ....Sialkot City
Miss Jean Morrison, Appointed 1895 .....Lyallpur
Miss E. W. Maconachie, Appointed 1909 ....Pathankot
Miss L. A. McConnell, Appointed 1902 .....Lyallpur
Miss R. A. McCullough, Appointed 1879 ...Gujranwala
Miss J. P. Simpson, M. D., Appointed 1902 ....Jhelum
Miss Nannie J. Spencer, Appointed 1894 .....Lyallpur
Miss Mabel Clare Stewart, Appointed 1915, Gujranwala
Miss Martha Strong, Appointed 1915 .....Sialkot
Miss Ruth Warnock, Appointed 1913 .....Sargodha
Miss Maria White, M. D., Appointed 1886 ..Sialkot City
Miss Dora Whitely, Appointed 1911 .....Zafarwal
Miss Cynthia E. Wilson, Appointed 1875 ....Madhopur
Miss Margaret M. Wilson, Appointed 1903 ..Gujranwala
Miss Rosa T. Wilson, Appointed 1886 .....Madhopur
Miss Ethel Wilson, Appointed 1913 .....Rawalpindi

NOW IN THIS COUNTRY.

Miss Hazel Bennett, Appointed 1909 ....New Wilmington, Pa.
Miss Laurella Dickson, Appointed 1897 ...Tarkio, Mo.
Miss Kate A. Hill, Appointed 1896 ....212 E. 46th St., Chicago, Ill.
Miss Elizabeth McCahon, Knoxville College .... Knoxville, Tenn.
Miss Henrietta Moore .....Slippery Rock, Pa.
Miss Josephine Martin, Appointed 1896 ....503 W. 6th St., Pittsburg, Kans.
Mrs. Alice McClure, Appointed 1897 ....New Wilmington, Pa.
Miss Josephine White, Appointed 1884, New Castle, Pa.

EGYPT.

Miss A. B. Atchison, Appointed 1904 .....Cairo
Miss Mary E. Baird, Appointed 1913 .....Tanta
Miss E. M. Barnes, Appointed 1911 .....Cairo
Miss Carrie Buchanan, Appointed 1893 .....Cairo
Miss Leota Cabeen, Appointed 1909 .....Alexandria
Miss Anna B. Criswell, Appointed 1905 .....Assiut
Miss Ella Downie, Appointed 1913 .....Benha
Miss Ruth Margaret Eddy, Appointed 1914 .....Cairo
Miss Helen J. Ferrier, Appointed 1900 .....Luxor
Miss Davida M. Finney, Appointed 1914 ....Alexandria
Miss Minnehaha Finney, Appointed 1894 .....Tanta
Miss Elsie French, Appointed 1909 .....Zagazig
Miss Edna Jean Giffen, Appointed 1915 .....Cairo
Miss Alfaretta Hammond, Appointed 1904 ...Beni Suef
Miss Rena Hogg, Appointed 1896 .....Assiut
Miss May Holland, Appointed 1913 .....Tanta
Miss Isabel Hosack, Appointed 1912 ....Tanta Hospital
Miss Roxie Martin, Appointed 1901 .....Cairo
Miss Helen Jeannette Martin, Appointed 1915 ..——
Miss Olive T. Mason, Appointed 1912 .....Alexandria
Miss Anna McConnaughy, Appointed 1903 .....Cairo
Miss Carol McMillan, Appointed 1906 .....Tanta
Miss Marion Paden, Appointed 1902 .....Beni Suef
Miss Mary M. Pattison, Appointed 1912 .....Cairo
Miss Margaret Smith, Appointed 1872 .....Cairo
Miss Nellie C. Smith, Appointed 1911 .....Alexandria
Miss A. Y. Thompson, Appointed 1871 .....Cairo
Miss Sadie Thompson, Appointed 1913 .....Tanta
Miss Laura Walker, Appointed 1904 .....Alexandria
Miss Ruth A. Work, Appointed 1904 .....Assiut

NOW IN THIS COUNTRY.

Miss Margaret Bell, Appointed 1901 .....Tarkio, Mo.
Miss Daisy Robertson, Appointed 1915 ....Allegheny Valley Hospital, Tarentum, Pa.
Dr. Anna Watson .....New Athens, Ohio
Miss Ida B. Whiteside .....South Cambridge, N. Y.
Miss Roe O. Williams .....Van Nuys, Cal.

SUDAN.

Miss Sarah Isabella Dight, Appointed 1914 .... Khartum North
Miss Elsie E. Grove, Appointed 1912 ...Khartum North

NOW IN THIS COUNTRY.

Miss Fannie G. Bradford, Appointed 1907, Sherrard, Ill.
Miss Aulora McIntyre, Appointed 1911, Montrose, Colo.

Address All Letters Care American Mission.

Patriotism

We hear so much the expression, this is "a government of the people, by the people and for the people," that we incline to rely upon it as the fulfillment of political duty, not for a moment thinking that it is a mere clatter of words unless it conveys the impression that personal duty is the cornerstone of the whole doctrine. The noble sentiment is nothing but folly unless each citizen is ready to sacrifice himself for the good of the people.

This construction of the oft-quoted expression needs a new patriotism; not of the traditional and boastful sort, so much in vogue on the street corners, on the hustings and at the banquets, but the sober, resolute, devoted kind that makes our service to the republic the fulfillment of the phrase by the people. So many people make the govenment an instrumentality to serve themselves and it is these who are mostly reiterating the grand doctrine of a government for, by, and of the people.

We will have to change our construction of the grand expression and make it mean the absorption of the individual in the government, to give effect to the sentiment for and by the people and not for and by the politicians. We will have to discipline our patriotism, through the school, pulpit, class and club, to make it mean a **SACRIFICE** rather than a **SERVICE** which is coming to have too sentimental a meaning. Patriotism is the religion of humanity devoted to the good of all the people, and it involves a sacrifice as every great thing does.

—Exchange.

A STREET SCENE, LOWER EAST SIDE, NEW YORK CITY.

Every language spoken in the United States may be heard in this mass of humanity. What is America doing for them?

Photo by Underwood & Underwood, N. Y.